ŚRĪMAT-SUNĪTI-BHĀGAVATA

OF

RĀMĀCĀRYA

SRIMAT-SUNĪTI-BHĀGAVATA

OF

RĀMĀCĀRYA

English Translation, Introduction and Notes

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To

The Revered Memory of

H. H. SRIMAD SUKRITEENDRA TEERTHA SWAMI

of

KASHI MATH SAMSTHAN

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Preface

The present edition of Sunīti-Bhāgavata ascribed to Sāgara Rāmācārya has been prepared based on a palm-leaf Manuscript in Malayalam characters available in the Institue, and also with the aid of a printed edition of the same work with a Marathi Translation published by Dattatreya Govinda Sadekar (Khanapur, 1922).

A translation in English and elucidatory notes explaining the allusions have been added in order to make it easy for those who have no knowledge of Sanskrit and for wider circulation.

I am grateful to the authorities of the Sukṛtīndra O. R. Institute for having agreed to publish this edition of Sunīti-Bhāgavata as the first publication of the Institute.

I must express my sincerest thanks to Dr. S. Venkitasubramonia Iyer, Professor of Sanskrit, Kerala University, Trivandrum for having favoured me by writing a Foreword in appreciation of the work.

I am especially thankful to the Hindi Prachar Press Ernakulam, for the excellent printing and get-up of the work finished in the shortest time possible.

I shall consider myself rewarded if the labours of Sāgara Rāmācārya be appreciated by the readers and the work considered a treasure-house of practical wisdom.

Sukṛtīndra O. R. Institute,
Cochin – 682002

G. K. PAI

Foreword

The Sukṛtīndra Oriental Research Institute in Cochin, which has been founded to provide facilities for research in Sanskrit literature and Indian philosophy and culture has come out with its first publication, the Suniti-Bhāgavata of Rāmācārya. This is an interesting metrical work dealing with the stories narrated in the Bhāgavatapurāṇā in order, the verses being composed in such a manner that the first half of each verse forms a worldly maxim and the other half an illustration of this, but forming, at the same time, a part of the story. The former halves of the verses, therefoie, constitute a set of maxims and the latter halves arranged consecutively constitute a summary of the Bhāgavata in a simple form.

The author Sāgara Rāmācārya belonged to the Gauḍa-Sārasvata group of Mādhvas. and is one of the less known luminaries among the writers on Dvaita Vedānta. From the references in his Sannītirāmāyaṇa, a companion to the present work, we are able to know that he is the author of other works also like Kathāsaṅgraha, Śabdanirṇaya, Tattvasaṅgraha, Jyotiṣanītiratna and Madhvamantravyākhyā. He is also the author of a more important work, the Koṅkaṇābhyudaya which aims at establishing the full-fledged Brahmin status of the Gauḍa-Sārasvatas, which was apparently disputed by some. From internal evidence the author can be placed in the 17th Century.

The present edition of the Sunītibhāgavata, carefully prepared by Dr. G. K. Pai, the Director of the Institute, is based on an old edition with Marathi trans-

lation and a palm-leaf manuscript. He has noticed the variant readings and added an English translation which would make the work accessible even to those who are not very familiar with Sanskrit. He has also provided Notes at the end explaining mainly the allusions in the text.

I hope that the scholarly world will welcome this publication which combines in itself Ethics, Religion and Poetry, and that the enthusiastic enterprise of Dr. Pai will result in further valuable publications from the Sukṛtīndra O. R. Institute.

Professor and Head of the
Department of Sanskrit,
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Kariavattom,
Trivandrum,
29-3-'73

Dr. S. Venkitasubramonia Iyer.

Introduction

From very early times we come across two kindred spirits that find expression in Sanskrit Literature-one is the didactic spirit and the other the gnomic spirit. The Śatakas of Bhartṛhari are expressions of the didactic spirit and are of higher values than gnomic verses which contain traditional maxims of sententious wisdom. These gnomic verses contain terse and epigrammatic sayings and are mostly in the Anuṣṭhubh metre. The Mahābhārata *contains quite rich masses of them in the Śānti and* Udyoga Parvas. These verses embody the quintessence of traditional wisdom.

Kṣemendra of Kashmir chalked out a new-line of composition and composed a poem of 100 verses, the first half of each verse being a maxim of sententious wisdom and the second half an illustration from practical life. Sāgara Rāmācārya followed the same pattern and produced a collection of gnomic verses which he called 'Suniti-Bhāgavatam.' It is a unique work consisting of 470 verses which, the author declares, is composed for singing the glory of Viṣṇu and his devotees. The author has adopted the Bhāgavata Purāṇa as the basic text and source for the material. The method he has adopted is to choose contexts from the Bhāgavata Purāṇa and to justify the outcome with a moral maxim, the moral maxim forming the first half of the verse and the context chosen from the Bhāgavata Purāṇa, which serves as an example, forming the second half. The examples appear in the Sunīti-Bhāgavata almost in the same sequence in which they appear in the Bhāgavata

Purāṇa. The contents of the Sunīti-Bhāgavata are also arranged in twelve skandhas and the tenth skandha is divided into two halves, viz. pūrvārdha and uttarārdha thus following the pattern of the Bhāgavata Purāṇa. That the material source is Bhāgavata and the aim of the author is to recount the glory of the devotees of the Supreme Being have been expressed by the author in the following verse which with a little modification is repeated in all the skandhas of the text.

वर्णितं प्रथमे स्कन्धे भगवद्भक्तसद्यशः ।
गीयते नीतिरूपेण विष्णुर्वैष्णवतुष्टये ॥ —१.२२

The predominating metre is Anuṣṭubh but Indravajrā and Śārdūlavikrīḍitam are also found used in the beginning and end of each skandha.

A work intended for inculcating practical wisdom does not require an elevated style and naturally the author has adhered to a simple and matter-of-fact style throughout. He has not employed even the common figures of speech such as *Utprekṣā* and Rūpaka to embellish his expression. In short it is a performance meant for pleasure and profit to his readers, executed by the author after going through the Bhāgavata with thought and reflection

of the religious Maṭhs such as Kāśī Maṭh, Gokarṇa Maṭh, Uttarādi Maṭh and Kumbhakoṇa Maṭh.

Rāmācārya was the younger son of Sāgara Veṅkaṭeśa. His elder brother was Koneri. Rāmācārya was an adherent of Mādhva School of philosophy. He was a versatile genius and has produced excellent works in the different branches of Literature.

His published works are the Suniti-Bhāgavatam and the Sanniti-Rāmāyaṇam. Another work of the same category named Suniti Bhāratam is also ascribed to him. Besides these he has written a work on the origin and history of the Gaud Sarasvat Brahmins. The book is titled "Koṅkaṇābhyudayam". Unfortunately a complete manuscript of this work has not come into view. A philosophical treatise named Tattvasaṅgraha and an astrological work named Jyotiṣanitiratna are found ascribed to him. He has also written commentaries on works such as Bhāratatātparyanirṇaya, *Daśāvatārastuti*, Sauramantra and Madhvamantra.

Texts consulted

Two texts of Suniti-Bhāgavata have been utilised in the preparation of this edition. Their particulars are given below:

I - Palm-leaf manuscript 7.5″ x 1.8″. 35 leaves with 11 to 12 lines on each; Malayalam characters. Complete and *in good condition. Available in the* Institute.

II - सार्थ सुनीतिभागवत (Text with Marathi Translation). Printed and published by Dattatreya Govinda Sadekar, Khanapur, 1922.

—*Editor*

श्रीमत्सुनीतिभागवतम्

प्रथमः स्कन्धः

श्रीकृष्णाय नमः

लक्ष्मीसद्दयिते पयोभृदसिते संदत्तसद्वाञ्छिते
दोषौघैरहिते गुणैर्विलसिते मुख्यानिलान्तर्गते ।
सर्वैरप्यजिते सदव्यवहिते नारायणाख्यान्विते
ब्रह्माद्यैर्विनुते दृढं मम हिते कृष्णे मनोऽस्त्वच्युते ॥ १

SRIMAT SUNITI-BHAGAVATA

SKANDHA I

Salutations to Śrī Kṛṣṇa

1. He, whose true beloved is Lakṣmī, who like the clouds is dark-complexioned, who granted the wishes of the virtuous devoid of the group of vices, who shines forth with the virtues, who has entered the Vital Airs (Prāṇa) and hence invincible, who is always present in the proximity of the sages, who is known by the name Nārāyaṇa, specially lauded by Brahmā and others, who does not fail his devotees—on that Kṛṣṇa let my mind remain fixed.

निपीय यद्भागवतामृतं सज्जनोग्र्यसंसारभयं[1] जहाति ।
ब्रह्मादिवन्द्यं प्रणमामि वेदव्यास हरिं मध्वहृदब्जवासम्[2] ॥ २

2. My obeisance to that Vedavyāsa, drinking the nectar of whose Bhāgavata the virtuous get rid of the fear of the mighty saṁsāra (cycle of birth and death), who is lauded by Brahmā and other deities, who is Hari himself and who resides in the lotus of the heart of Madhva.

सुदुर्गमैर्दुष्टवचस्तमिस्रै–
निगूहितो भागवतार्थ उच्चैः ।
प्रकाशितो येन सदुक्तिभाभिः
सा मध्वभानुर्हरतात्तमो मे ॥ ३

3. May that Sun in the form of Madhva-who by means *of the rays in the form of wise sayings well illumined* the substance of Bhāgavata which was hidden by the darkness in the form of the speech of the wicked and was hence difficult to understand – remove my ignorance.

प्रबोधयद्बालममि सुमध्व[3]–
शास्त्रं बुधेन्द्रैरपि दुर्विबोधम् ।
येनाञ्जसा सविवृत निषेवे
जयप्रदं त जयतीर्थराजम् ॥ ४

4. *He, by whose spotless elucidation of the teachings of* Madhva, difficult to be understood even by the fore*most of the intelligent made it easily comprehensible* even to a child, who bestows success on the devotees, *to that king of preceptors,* Jayatīrtha, *I pay my* obeisance.

1. सञ्जातोग्र्यसंसारभयं-I 2. ब्जपादम्-I 3. रम मध्व-II

आनन्दतीर्थोक्तिमहानखाग्रै-
विदार्य दुर्वादिजनान्धरण्याम् ।
जहार सन्मार्गगतान्तराया-
न्स व्यासराट् सिंहवरोऽवतान्माम् ॥ ५

5. May the kingly *Vyāsa*–the foremost among the lions who after having, by the huge pointed claws in the form of the sayings of Ānandatīrtha, pierced the elephants in the form of the evil sayings in the world and removed the obstacles from the good path protect me.

रम्या यदीया बहवो निबन्धा
अद्यापि लोकस्य हरन्ति हृत्स्थम्[1] ।
तमो वितन्वन्ति च मङ्गलं मां
सपातु[2] जीवोत्तमतीर्थवर्याः ॥ ६

6. He whose several charming works even now banish the ignorance from the minds of the people and disseminate happiness, may that foremost Jivottamatirtha protect me.

गोकर्णसत्क्षेत्रवरेऽनवद्यः
श्रीविठ्ठलं कोङ्कणविप्रवन्द्यः ।
अपूजयद्यो रघुचन्द्रतीर्थः
संजुष्टगङ्गादिसमस्ततीर्थः ॥ ७
यतीश्वराद्योऽखिललोकहृद्यो
विरचितभूपः परिभूतदोप.[3] ।
शास्त्राब्धिचन्द्रो हरिभक्तिसान्द्रो
भवेत्प्रसन्नः परमो गुरुर्नः ॥ ८

1. हृत्स्थम्–I 2. मात जी–I 3. पत्पूत–I

7-8. He who is faultless, who is worshipped by the Brāhmaṇas of the Koṅkaṇa (Gauḍa Sārasvatas), who worshipped Sri Viṭṭhala in Gokarṇa, the foremost among the holy places, who has visited Gaṅgā and all other holy spots, the foremost among the sages, the coveter of all hearts, whose adornment is desirelessness, who has conquered all passions, the moon of the ocean of śāstras, and is saturated with the devotion tawards Hari-may that Raghucandra, the supreme preceptor, be pleased with us.

लक्ष्मीशभक्तो बहुधर्मसक्तो
विवृद्धसंपत्परिनाशितापत्[1] ।
सदातिदान्तः प्रगुणः प्रशान्तः
स तिम्मपाख्यः कृतसाधुसख्यः ॥ ९
द्विजोऽच्युताराधनतः सुपुत्रं
लेभे गुणाढ्यं भुवि सर्वमित्रम् ।
महाबुधं सागरवेङ्कटेशं
सच्छास्त्रविज्ञं तपनप्रकाशम् ॥ १०

9-10 He, who was a devotee of the Lord of Lakṣmi who always adhered to righteousness, who accumulated riches and removed adversity, who was always well restrained, upright, tranquil and a friend of the virtuous, that Brāhmaṇa, Timmapa by name, after *having worshipped Acyuta (Viṣṇu) begot a good son* named Sāgara Veṅkaṭeśa abounding in virtues, a friend of all, of great wisdom, knower of auspicious *śāstras and who shone with radiance.*

1. त यद्–त

ब्राह्मण्यमास्थाप्य बुधाः समस्ता
येनैव दुस्तर्कभृतो निरस्ताः ।
आनन्दितः कोङ्कणविप्रसार्थः
प्रमोदितः श्री रघुचन्द्रतीर्थः ॥ ११

सद्ब्रह्मसूत्रोत्तमभाष्यटीका–
टीका कृता तत्त्वसुकौस्तुभाख्या ।
धर्मा महाभागवता जनेषु
संस्थापिता येन च भूर्युपायैः ॥ १२

प्रदर्शितो येन च साधुमार्ग–
स्तिरस्कृतोऽभूद्भुवि दुष्टवर्गः ।
दत्ता द्विजेभ्यः सकलाश्च विद्या
विस्तारिता कीर्तिरथानवद्या ॥ १३

येनोपदिष्टं शुभमुत्तमेभ्यः
श्रीमध्वशास्त्रं बहुशो जनेभ्यः ।
व्यर्थं कृतं चैकमपि स्म नाहः
प्रसादितः श्री रमणो नृसिंहः ॥ १४

तस्य प्रियायामथ शान्तवाय्यां
कोनेरिरामौ तनयौ प्रजातौ ।
बभूवतु' राघवलक्ष्मणौ स–
न्महानुरागाविव बुद्धिमन्तौ ॥ १५

11-15. He who after having refuted the ill-founded systems of all the so-called wise established the wisdom of the Koṅkaṇa (Gauḍa Sārasvata) Brāhmaṇas and thus made them as well as Sri Raghucandratirtha happy, who composed the Tattvakaustubha commentary on the Tattvaprakāśikā (commentary composed by Sri Jayatirtha) on the best elucidation

(*of Madhva*) *of the Brahmasūtra*, who again by various means established the Mahābhāgavata code of conduct among the people, who showed the good path and humbled the wicked on the earth, imparted all lores of knowledge to the twice-born and spread one's own faultless fame, preached the auspicious Madhvaśāstra to several persons and thus did not waste even a day of his life, and who propitiated Narasiṁha, the consort of Sri (Lakṣmi), he and his beloved, Sāntabāyi were blessed with two intelligent sons, viz, Koneri and Rāma who were like Rāma and Lakṣmaṇa in mutual affection.

तं सद्‌गुणं सागरवेङ्कटेशं
विपश्चिदाचार्यवरं प्रणम्य ।
ज्येष्ठं च कोनेरिबुधप्रबर्हं
सद्वैष्णवाग्र्यानखिलांस्तथैव ॥ १६
श्रीकृष्णभक्तानुचरः सलक्ष्मी-
नारायणप्रेरणयैव रामः ।
मुदे मुकुंदस्य च वैष्णवानां
सुनीति सद्‌भागवतं करोति ॥ १७

16-17. After having paid obeisance to that virtuous, learned and best of preceptors, Sāgara Veṅkaṭeśa *and also to* his elder brother Koneri and similarly to all those foremost excellent Vaiṣṇavas, Rāma, the attendant of the devotees of Kṛṣṇa, hereby composes the good *Suniti Bhāgavata*, guided by Lakṣminārāyaṇa, for propitiating Mukunda (Viṣṇu) and pleasing the devotees of Viṣṇu.

दयालवः[1] साधुजना गुणज्ञा
  विमत्सराः सद्गुणशालिनश्च ।
तुष्यन्तु मे वीक्ष्य कृतिं समस्ताः
  अहं यथा स्यां नितरां कृतार्थः ॥ १८

18. If only the compassionate, good people, who know the virtues, who are free from envy and practise virtues feel happy at my composition I shall be ever satisfied.

अज्ञस्य बालस्य कृपास्पदस्य
  प्रवर्तमानस्य सुदुष्करेऽर्थे ।
संगृह्णतः स्वल्पपदैः प्रभूत-
  मर्थं च संकोचनिपक्तबुद्धेः ॥ १९
नम्रत्वभाजो मम सर्वसन्तो
  वात्सल्यवन्तोऽन्यगुणेषु तुष्टाः ।
न्यूनाधिकं काव्यकृतिश्रमज्ञाः
  किमप्युदारा[2] स्खलनं सहध्वम् ॥ २०

19-20. Oh, ye who are affectionate, who are happy at the virtues of others, knowers of the labour of Poetic composition and generous and wise ones! Knowing me to be an ignorant child expecting (deserving) mercy, who is engaged in the difficult task of composing this work, wishing to convey much sense in a few words and intent on condensing (the material) and of humble disposition-such as I am-let the errors of commission and omission made by me in this work be excused!

1. दयालवाः-I 2. राः-II

सूतोक्तं किल नारदस्तुतमभूद्यत्सत्पदं यः स्वयं
व्यासः फल्गुनभीष्मयो.[1] प्रियतमो भक्तेष्टकृद्धर्मजः ।
प्रोचे यद्गतिर्जुनो[2] विरहितः खिन्नश्च पार्था ययुः
शप्तोऽयं कलिजित्परीक्षिदभजत्कृष्णः स नो रक्षतात् ॥ १९

21. He, the glory of whose real abode as lauded by Nārada was narrated (to Śaunaka and others) by Sūta, who manifested himself as Vyāsa, who was most dear to Arjuna and Bhīṣma, who fulfilled the desires of the devotees, whose departure from the world has been related by Yudhiṣṭhira, (at whose departure) Arjuna felt forlorn and the Pāṇḍavas set out for heaven, who was cursed (by sage Śṛṅgī) and vanquished Kali–whom Parīkṣit adored–may that Kṛṣṇa protect us.

वर्णितं प्रथमे स्कन्धे भगवद्भक्तसद्यशः ।
गीयते नीतिरूपेण विष्णुवैष्णवतुष्टये ॥ २२

22. That excellent glory of the devotees of the Supreme Being which is described in the first skandha (of the Bhāgavata Purāṇa) is being recounted here in the form of moral maxims for the pleasure of Viṣṇu and the Vaiṣṇavas.

ग्राह्या विद्योत्तमा हीनजन्मनोऽपि विमत्सरैः ।
श्रीमद्भागवतं सूताच्छुश्रुवुः शौनकादयः ॥ २३

23. The highest knowledge (lore) must be obtained with even-mindedness even from a low-born; e. g. Śaunaka and others heard the glorious Bhāgavata from (the lips of) Sūta.

1. फाल्गुन-II 2. यद्गति-I

अदर्श्यमपि संदर्श्यं तत्तवेच्छाविवृद्धये ।
शूद्रात्मने हरी रूपं नारदाय न्यदर्शयत् ॥ २४

24. Though rules forbid, a thing is to be shown to a person in exceptional cases to increase that person's interest in it. (Though revealing one's form to a Śūdra is fordidden, yet) the Lord revealed himself before Nārada who was a Śūdra with a view to inspire him.

मनस्तुष्टिहरं कार्यशेषं धीमान्न शेषयेत्[1] ।
चक्रे[2] भागवतं व्यासो नारदोक्तोऽखिलार्थकृत् ॥ २५

25. The wise should not keep pending any work which would destroy peace of mind and hence Vyāsa the compiler of the entire scripture immediately composed the Bhāgavata at the instance of Nārada.

कृतं परेण यत्कर्म कार्या तदुचिता क्रिया ।
ब्रह्मास्त्रे द्रौणिनोत्सृष्टे तन्मुमोच धनंजयः ॥ २६

26. One must always do only that fitting deed which serves as a counter to the deed done by others. e. g., when the son of Droṇa (Aśvatthāmā) released the Brahmāstra, Dhananjaya (Arjuna) also released the same (as a counter).

द्विजस्याकर्मणः[3] कार्यो निग्रहो हननं विना ।
मणिं कृष्णोदितो द्रौणेर्हृतवान्न शिरोऽर्जुनः ॥ २७

27. A twice-born who has offended must be punished without being slain e. g., as advised by Kṛṣṇa,

1. शेषयेद्-I 2. चक्रो-I 3. द्विजस्याकर्मणः-II

Arjuna appropriated from Drauṇi (Aśvatthāmā) the (crest) jewel but not (his) head.

न भवेन्महतोप्युक्तौ विश्रम्भ.[1] पक्षपातिन: ।
प्रबोधितोऽपि कृष्णाद्यैर्भीष्मं पपृच्छ धर्मराट् ॥ २८

28. Those who are partisans (in their attitude) do not trust the words of even the illustrious ones. e. g., *Yudhiṣṭhira sought Bhiṣma's advice even* though well instructed by Kṛṣṇa (that no sin is accrued by him by slaying the wicked).

वाञ्छितादधिकं पुण्यकृतोऽभीष्टं प्रसिध्यति ।
भीष्मस्यासीत्पुर: कृष्णो मुमूर्षोरुत्तरायणे ॥ २९

29. The meritorious ones achieve more than what they desire for e. g., *Kṛṣṇa* appeared before *Bhiṣma* who was desirous of dying in the Uttarāyaṇa.

खेदे प्राप्तेऽपि नो मोच्यमश्रु कर्मणि मङ्गले ।
कृष्णे निर्याति नेत्राम्बु न्यरुन्धन्[3] पाण्डवस्त्रिः ॥ ३०

30. Tears must not be shed on an auspicious occasion even though there is cause for grief; the womenfolk (of the harem) of Pāṇḍavas suppressed the tears at the time of Kṛṣṇa's departure.

ज्येष्ठमध्यमनीचाश्च माननीया यथोचितम् ।
स्त्रियः प्रजाश्च पित्रादीन्भगवान्समगानयत् ॥ ३१

31. One must be courteous to one's superiors, equals and inferiors as befits them; e. g. The Lord

1. विस्रम्भ:–II 2. न्यरुन्धन्पा....II

honoured the ladies, subjects and the superiors (elders) in a fitting manner.

स्थितिज्ञः स्वोचितं कुर्यात्स्वबुद्धया चान्यचोदितः ।
धृतराष्ट्रः सभार्योऽगाद्वनं विदुरबोधितः ॥ ३२

32. One who knows the situation must on one's own or at other's bidding do what is fitting e. g., Dhṛtarāṣṭra accompanied by his wife repaired to the forest as advised by Vidura.

क्लेशो न कार्यः श्रीविष्णुवशत्वात्संपदापदोः ।
पित्रादिशोकं तत्याज धर्मजो नारदोदितः ॥ ३३

33. Prosperity and adversity being controlled by Viṣṇu one must not *grieve; e. g., the son of Dharma* (Yudhiṣṭhira) abandoned all grief (caused) due to (the death of) his forefather (Dhṛtarāṣṭra).

निमित्तैरेव धीमद्भिर्भविष्यदवगम्यते ।
दृष्टोत्पातोऽवदद्भीमं धर्मराट् भगवद्गतिम् ॥ ३४

34. The wise, verily, infer the future from the portents. On seeing the (ill) omens, Yudhiṣṭhira expressed to Bhima (*his fears about*) the condition of Bhagavān (Sri Kṛṣṇa).

व्यर्थेशबलहीनस्य बहुसाधनता मता ।
गाण्डीवाद्यर्जुनस्यासीत्कृष्णस्तैरक्षणे वृथा ॥ ३५

35. To a person devoid of the support of God, all accessories are useless. e. g., (After the departure of Kṛṣṇa to heaven) the Gāṇḍiva, etc. (and other

weapons) of Arjuna proved to be useless in reaching succour to the wives of Sri Kṛṣṇa.

यस्मिंदेशे न सुहृदो न मित्रं तत्र नो वसेत् ।
श्रुत्वार्जुनोक्तां[1] कृष्णस्वधामाप्तिं पाण्डवा ययुः ॥ ३६

36. One must not stay in a place devoid of friends and well-wishers. The Pāṇḍavas set out (of their capital) on hearing from Arjuna, Kṛṣṇa's attainment of his own abode.

दुष्ट उत्तमवेषोपि सतामातनुते व्यथाम् ।
पीडयामास गोयुग्मं कलिर्नृपतिलाञ्छनः ॥ ३७

37. The wicked though in the best guise cause intense pain to the good· e. g.· Kali wearing the royal insignia tormented the pair of a bull and a cow.

रक्ष्यः[2] पूर्वमनम्रोपि खलोपि पतितः पदोः ।
कलयेऽदाद्वधोद्युक्तः परीक्षित्स्थानपञ्चकम् ॥ ३८

38. Even a mischievous person who falls at the feet must be given refuge though he was arrogant before. e. g., Parikṣit who was bent upon killing Kali rewarded him instead with five mediums to live in.

श्रांतोऽतिक्षुधितो वेत्ति स्वयोग्यं न विवेक्यपि ।
मुनेरंसे मृतं सर्पं परीक्षिन्निदधे रुषा ॥ ३९

39. One who is tired and famished does not know, even though capable of discrimination, what behoves

1. नोक्तकृष्ण–I 2. रक्षः–I

oneself. e. g., Parikṣit in a fit of anger dropped a dead snake on the shoulder of the sage.

त्यज गर्वं[1] जय क्रोधं हितं ब्रूहि भज क्षमाम्[2] ।
दत्तशापं सुतं राज्ञे प्रणिनिंद मुनिः क्षमी ॥ ४०

40. One must (always) abandon pride, conquer anger, speak what is good and resort to patience. The well-restrained sage upbraided his son who imprecated the king.

प्रत्यासन्ने मृतेः काले विहायान्यद्धरिं[3] भजेत् ।
श्रुतशापोऽच्युतं भेजे परीक्षिन्मुनिसंमतः ॥ ४१

41. At the approach of the time of death one must always worship Hari, abandoning all other thoughts. e. g., The king on hearing about the curse worshipped Acyuta as approved by the sages.

ब्रवीति चतुरः पृष्टः सन्नेवादरतः परैः ।
पृष्टः परीक्षिता राज्ञा श्रीशुकः प्रत्यभाषत ॥ ४२

42. A shrewd person speaks only when repuested to respectfully by others. e. g. Suka replied only on being requested by king Parikṣit.

लक्ष्मीशोरुमतेर्लसद्गुणततेः[4] सन्मध्वपूजारतेः
श्रीमत्सागरवेंकटेशविबुधाद्यं शांतयायी सुतम् ।
रामं प्राप सुनीति भागवत उत्कृष्टेऽत्र तन्निर्मिते
सच्छ्लोकैर्दशभिर्लसन्द्विगुणितैः स्कंधोऽतमाद्योऽगमत् ॥ ४३

इति श्रीसुनीति भागवते प्रथमस्कन्धः समाप्तः ॥

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1. वर्गं-I 2. क्षमम्-I 3. द्धरं-I 4. द्गुणवतेः-I

43. Rāma was born son to Sāntabāyi and to that learned *man, Sāgara Veṅkaṭesa whose mind was excessively* devoted to the consort of Lakṣmi, who shone with an abundance of virtues and who was always *engrossed in the adoration of Sriman Madhvācārya.* The first Skandha, constituted of twice ten illuminating verses, of the excellent Suniti Bhāgavata composed by that Rāma, has come to an end.

Thus ends the first Skandha of the sacred Suniti Bhāgavata.

संप्रोक्ता च शुकेन वाञ्छितकरी यद्धारणोचेब्जजो
यद्वीर्यं च यदीरिताः प्रससृजुर्ब्रह्माण्डमग्र्यं सुराः ।
यः सद्बह्ववतारभागसुरहृत्संप्राप्य बोधं विधि-
र्यस्मात्सर्वजगत्ससर्ज हितकृत्कृष्णः[1] स नो रक्षतात् ॥ १

Skandha II

1. For whose realisation Suka explained the Dhāraṇā (concentration) (to Parikṣit), whose valour was described (to Nārada) by the Lotus-born (Brahmā), at whose bidding the gods in the beginning created the cosmic Egg, who killed (innumerable) asuras (demons) by assuming various excellent forms, on attaining wisdom from whom Brahmā created the entire universe—may that benevolent Kṛṣṇa protect us.

ब्रह्मादिप्रणुते विचित्रचरिते विज्ञानदानोद्यते
सद्रक्षानिरते गुणौघभरिते निःशेषदोषोज्झिते[2] ।
व्यासे वागमृतेऽनिशं प्रमुदिते श्रीमध्वहृत्संस्थिते
भक्तिर्मेऽस्त्युचिते[3] सदाप्रतिहते स्यात्सत्यवत्याः सुते ॥ २

2. He who is praised by Brahmā and others, who is of wondrous deeds, who is ever ready to impart higher knowledge, who is engaged in protecting the good, who possesses an abundance of virtues, who is entirely devoid of defects, whose speech is like nectar, who is always blissful, who is established in the heart

1. हितकृत्–I 2. गते–I 3. मेचिते–I

of Sri Madhvācārya, who is never frustrated, on that excellent Vyāsa, the son of Satyavati, may my devotion remain fixed.

द्वितीये वर्णितं स्कंधे भगवद्भक्तसद्यशः ।
गीयते नीतिरूपेण विष्णुवैष्णवतुष्टये ॥ ३

3. That excellent glory of the devotees of the Supreme Being which is described in the second skandha (of the Bhāgavata Purāṇa) is being recounted here in the form of moral maxims for the pleasure of Viṣṇu and the Vaiṣṇavas.

क्षिप्रं प्रवृत्तये ब्रूयात् पण्डितः फलनिश्चयम् ।
जगाद धारणां धातृस्मृतिलब्धिकरीं शुकः ॥ ४

4. For the quick accomplishment of anything an expert who knows of certain what fruits can be gained (by the performance of that act) must advise accordingly. e. g. Suka related (to Parikṣit) how Brahmā remembered by resorting to Dhāraṇā (all that happened before the creation of the cosmic Egg).

स्वयोग्यतानुसारेण प्रवर्तंते मनीषिणः ।
केचिद्भजन्ति वैराजं हृत्स्थं रूपं हरेः परे ॥ ५

5. The wise act according to their own capabilities. Some worship Virāṭ whereas others worship the form of Hari fixed in the heart.

परिपृच्छेदविज्ञातमहंकारसमुज्झितः ।
स्वाज्ञातं नारदस्तत्त्वमपृच्छच्चतुराननम्[1] ॥ ६

6. What is unknown must be enquired into by one giving up all pride; e. g. Nārada asked the Four-faced

1. पृच्छचच्चतुराननम्–II

One (Brahmā) about that principle which he was ignorant about.

कार्यं कर्तुमशक्तोऽपि शक्नुयाच्छ्रेष्ठचोदितः ।
ब्रह्माण्डं ससृजुर्विष्णुप्रेरिताः संहताः सुराः ॥ ७

7. Though by himself a person is unable to accomplish a thing, on being urged by superiors he will accomplish it, e. g., The gods together created the Brahmāṇḍa (universe) on being inspired by Viṣṇu.

दुष्टाञ्जहि सतो रक्ष सन्मार्गमनुदर्शय ।
वराहाद्यवतारोऽभूदेतदर्थं जनार्दनः ॥ ८

8. One must destroy the wicked, protect the virtuous and show (them) the path of virtue. It is for this purpose that Janārdana (Viṣṇu) assumed the form of Boar, etc.

साधने सत्यपि ज्ञानं विना कार्यं न सिध्यति ।
जगत्कृतिदृशे ब्रह्मा हर्यादिष्टस्तपोऽचरत् ॥ ९

9. Though the materials are at hand, without knowledge no task can be accomplished. e. g., In order to gain the knowledge preliminary to the creation of the universe Brahmā performed austerities as advised by Hari (Viṣṇu)

न तुष्यति मनः कस्य परमाद्भुतदर्शने ।
स्वलोकसंस्थितं विष्णुं दृष्ट्वा तुष्टोऽनमद्विधिः ॥ १०

10. Who does not feel happy at the sight of an extraordinary marvel? Beholding Viṣṇu in his own abode (Vaikuṇṭha) Brahmā was pleased and saluted him.

किमलभ्यं भवेत्पुंसः सुप्रसन्ने महात्मनि ।
प्रीतात्सकलविज्ञानं स्वयंभूः प्राप्तवान्हरेः ॥ ११

11. What is unattainable to one with whom the Great Lord is pleased? The Self-born (Brahmā) attained *the entire spiritual knowledge from Hari* who *was* pleased with him.

समस्तमपि कुर्वीत स्वाम्यनुग्रहभाङ्नरः ।
ससर्जे निखिलं वेधा हरिणेक्षाप्रचोदितः ॥ १२

12. A person who receives the blessings of the Lord becomes capable of doing everything. *e. g.*, Brahmā created the entire universe inspired by the (compassionate) glance of Hari (Viṣṇu).

सम्यक् परहितं सत कुर्वन्त्येवाप्यनर्थितः ।
ब्रह्माचरन्च भद्रार्थं प्रजाना नियमान्यमान् ॥ १३

13. The virtuous indeed uniformly do good to others even without being requested to. *Brahmā practised* the yamas (restraints) and niyamas (accessory vows) for the welfare of creatures.

लक्ष्मीशोरुमतेर्लसद्गुणततेः सन्मध्वपूजारतेः
श्रीमत्सागरवेंकटेशविबुधाद्यं शान्तबायी सुतम्
रामं प्राप सुनीतिभागवत उत्कृष्टेऽत्र तन्निर्मिते
सच्छ्लोकैर्दशभिर्वरो विलसितः स्कंधो
द्वितीयोऽगमत् ॥ १४

इति श्री सुनीतिभागवते द्वितीयस्कन्धः समाप्तः ॥

14. Rāma was born son to Śāntabāyī and to that learned man, Sāgara Veṅkaṭeśa, whose mind was excessively devoted to the consort of Lakṣmī, who shone with an abundance of virtues and who was always engrossed in the adoration of Śrīman Madhvācārya. The second skandha, constituted of ten illuminating verses, of the excellent Sunīti Bhāgavata composed by that Rāma, has come to an end.

Thus ends the second skandha of the sacred Sunīti Bhāgavata.

तृतीयः स्कन्धः

मैत्रेयो निजगाद यत्परकथा ब्रह्म सृजच्चोदितो
येनाशेषमथासुरं समवधीद्योऽभूद्धिरण्याक्षहृत्
भक्ताभीप्सितदो वराहतनुभाग्यः कर्दमस्येष्टकृ-
त्साक्षाद्यः कपिलो हितं ह्यकथयत्कृष्णः स नो रक्षतात् । १

SKANDHA III

1. He, whose glory has been related (to Vidura) by Maitreya, by whose inspiration Brahmā created (the entire universe), by whom the entire race of demons was extirpated, who was the slayer of Hiraṇyākṣa, who granted the wishes of the devotees, who assumed the form of a boar, who fulfilled the desire of Kardama; who (incarnating) as Kapila instructed (Devahuti) in the knowledge sought after—may that Kṛṣṇa protect us.

लक्ष्मीशं भजते जगद्भयहृते द्वैपायनाज्ञाधृते
मोहं नाशयतेऽसुरान्विजयते सच्छास्त्रमातन्वते ।
साधूनुद्धरते प्रधानभक्ते मध्वाख्यया राजते
गीर्वाणेष्टकृते नमो गुणवते तस्मै सदा श्रीमते ॥ २

2. He who is devoted to the Lord of Lakṣmi, who dispels the fear of the world (universe), who practises the command of Dvaipāyana (Vyāsa), the remover of illusion, the conqueror of the wicked, who disseminates the knowledge of the scripture, who is the

1. कृत् - I

redeemer of the good, the accomplisher of the desires of gods, to that virtuous and radiant Prime Breath, descended as Madhvācārya, my salutations!

तृतीये वर्णितं स्कन्धे भगवद्भक्तसद्यशः ।
गीयते नीतिरूपेण विष्णुवैष्णवतुष्टये ॥ ३

3. The *excellent glory of the devotees of the Supreme* Being which is described in the third skandha (of the Bhāgavata Purāṇa) is being recounted here in *the form of moral maxims for the pleasure of Viṣṇu* and the Vaiṣṇavas.

हितमप्युपदेष्टव्यं न मूर्खेभ्यो विशारदैः ।
चकार विदुरस्तीर्थयात्रां भ्रातृजधिक्कृतः ॥ ४

4. The wise must not render advice (though good) to the stupid though beneficial to him. Vidura was scoffed by the sons of his brother and (consequently) went on a pilgrimage (to holy places).

न कार्योऽपरिहार्येऽर्थे शोको विज्ञानशालिभिः ।
श्रुत्वोद्धवात्सुहृन्नाशं नातनोद्विदुरः शुचम् ॥ ५

5. The discerning must not grieve at what is inevitable. Vidura was not much afflicted on hearing from Uddhava the news of the destruction of his friends (Yadus).

प्राप्तं विद्यार्थिनं शान्तं श्रेयोऽर्थी न परित्यजेत् ।
मैत्रेयो माधवादिष्टो विदुरं प्रत्यबोधयत् ॥ ६

6. A seeker after glory must not forsake a student who is gentle and who has approached him (for instruction) e. g., Maitreya instructed Vidura in the knowledge of Reality at the command of Mādhava (Kṛṣṇa).

अज्ञानं संभवत्येव कदाचिन्महतामपि ।
नात्मानमपि नाभ्यब्जजातो विधिरबुध्यत ॥ ७

7. Even the great are sometimes deluded by ignorance. e. g., Brahmā, born from the lotus of (Viṣṇu's) navel, did not know (who he was).

महानपि विना सेवामभीष्टं न ददात्यहो ।
ज्ञानार्थं प्रणुतो[1] विष्णुर्ब्रह्मणेऽतप आदिशत् ॥ ८

8. Even the great do not grant the wishes (of a person) without service. e. g., Viṣṇu who was praised by Brahmā in order to attain knowledge recommended to him austerities (which is a form of service to Viṣṇu).

कृतेऽनिष्टकृतां मूलोन्मूलने स्वेष्टभाग्भवेत् ।
पीत्वा सहाम्भसा वायुं धाता लोकान्विभक्तवान् ॥ ९

9. One attains one's desired object only after uprooting those who perpetrate undesired actions. e. g., Brahmā could create the worlds only after swallowing the wind along with the waters.

बालस्य रोदनादन्यद्बलं नास्तीष्टसाधनम् ।
नामानि ब्रह्मणो रुद्रः स्थानानप्याप्तवान् रुदन् ॥ १०

10. Nothing is stronger for a child than crying, to achieve his desired object. e. g., by crying, Rudra obtained from Brahmā, other names and mediums (of worship).

अचीर्णतपसा पुंसा प्रजा साध्वी न लभ्यते ।
रुद्रसृष्टां प्रजामुग्रां वीक्ष्यादिशदजस्तपः[2] ॥ ११

11. Virtuous progeny cannot be obtained by one with out observing austerities. On seeing the fierce progeny created by Rudra, the god without beginning (Brahmā) commanded him (to perform) austerities.

1. प्रणतो-I 2. टीका—II

आचरंति महीयांसः कर्म दुष्टविमोहकम् ।
इच्छन्निव विधिर्वाचं तत्याज तनयोक्तितः ॥ १२

12. Great souls (at times) practise acts which delude the wicked; *e. g. though Brahmā liked Vāk,* he abandoned her at the words of his sons.

यतेत पितृशुश्रूषाकृतयेऽनुक्त आत्मजः ।
प्रजावनाय चादिष्टो विधात्रानंदितो मनुः ॥ १३

13. Even without being asked the son must try to render service to his father; *e. g., Manu became extremely happy when commanded by Brahmā to protect the subjects.*

कुर्यादितिप्रियस्येष्टं प्रागेव वचसार्थनात् ।
वराहो ब्रह्मनासोत्थोऽसुरं हत्वा क्षितिं न्यधात् ॥ १४

14. One must do what is desired by one's dearest before being requested orally even. *Varāha who originated from the nose of Brahmā killed the demon (Hiraṇyākṣa)* and stabilised the earth.

तावद्विनीतो लज्जावान्जनो यावन्न कामुकः ।
कश्यपस्याहरद्वासः संध्यायां रतये दितिः ॥ १५

15. A person is modest and shy only so long as he is not overwhelmed by love. e. g, *at twilight Diti stripped* the clothes off Kaśyapa for amorous sports.

अकालाचरितं कर्म महानर्थफलप्रदम् ।
दुष्पुत्रौ भाविनौ प्रोचे कश्यपो रतिकृद्दितिम् ॥ १६

16. *Untimely performance of a deed results in misfortune.* Kaśyapa foretold the birth of two wicked sons to Diti who sported with him (at dusk).

विनाशकाले संप्राप्ते विपरीता मतिर्भवेत् ।
जयेन विजयेनापि संरुद्धाः सनकादयः ॥ १७

17. In times of adversity one's intellect gets distorted, e. g., Jaya and Vijaya obstructed (the revered sages) Sanaka and others (from entering Viṣṇu's presence.)

सर्वैरप्यनुमन्तव्यं प्रभोरनुमतं हि यत् ।
भृत्यशापविमोक्षोऽभूद्विष्णूक्तोऽनुमतो द्विजैः ॥ १८

18. That which is agreeable to the Lord must be approved by all. With the permission of the Brāhmaṇas Viṣṇu spoke and his servants were redeemed from the imprecation.

धीमानवगते कार्यतत्त्वे न लभते भयम् ।
दितिगर्भाद्भियं देवा मुमुचुः कंजजोदिताः ॥ १९

19. When the wise realise the basic principle, they are no more afraid. The gods gave up the fear of the embryo in Diti's womb when properly informed by the Lotus-born (Brahmā.)

रक्षन्कालानुसारी स्वं गणयेन्न पराभवम् ।
निलीना निर्जरा प्रेक्ष्य हिरण्याक्षं रणोद्यतम् ॥ २०

20. With due regard to time one must always try to save oneself without feeling humiliated. The gods hid themselves at the sight of Hiraṇyākṣa who was eager to fight.

इच्छन्ति कलहं दुष्टाः शान्तिमिच्छन्ति सज्जनाः ।
वरुणो हरिमेवोचे हिरण्याक्षस्य युद्धदम् ॥ २१

21. The wicked desire quarrel whereas the good wish for peace. Varuṇa said Hari alone is capable of giving a fight to Hiraṇyākṣa.

दुरतिक्रमो मायावी न स्यात्सर्वातिकारकः ।
हिरण्याक्षो वराहेण यज्ञांशेन विनाशितः ॥ २२

22. One must never, speak harsh or be deceitful or cause distress to others. (For these offences) Hiraṇyākṣa was killed by Varāha at the request of Brahmā.

अज्ञात्वा कुर्वतेऽनिष्टं स्वस्वरूपं निवेदयत् ।
ब्रह्मणा बोधिता जग्धुं प्रवृत्ता यक्षराक्षसाः ॥ २३

23. One must reveal one's true form to those who wish to do evil to that one without knowing him. The Yakṣas and Rākṣasas who were going to devour Brahmā were informed of his true form by the creator.

तदेव विसृजेत्स्वस्य यदर्थं स्यात्पराभवः ।
विससर्ज विधिर्विष्णुप्रोक्तो जघनविग्रहम् ॥ २४

24. One must discard that which might cause humiliation to oneself. As advised by Viṣṇu,, Brahmā cast away his body originated from the hips.

स्यादत्याराधनात्प्राप्यं प्रार्थितादधिकं प्रियम् ।
दयितार्थी तपःप्रीतात्प्रापेष्टं कर्दमो हरेः ॥ २५

25. By excessive devotion more than what is wished for can be obtained. *Kardama who practised austerities wishing for wife accomplished all his other, desires also*

प्रीणयेत्स्वांतिकं प्राप्तं पूजया वचनैरपि ।
मनोः स्वायंभुवस्यैवं कर्दमः प्रीतिमावहत् ॥ २६

26. When approached by a visitor, one must always please him by (sweet) words and adoration. Thus did Kardama gain the pleasure of Manu Svāyambhuva.

प्रार्थितः सन्नवाप्नोति स्वाभीष्टं सुकृती नरः ।
देवहूतिं मुनिर्लेभे कर्दमो मनुनार्थितः ॥ २७

27. Meritorious persons realise their wishes through other's prayers. Sage Kardama obtained Devahuti at the request of Manu.

स्यान्नोपस्करणत्यक्तमिष्टमप्यतिहर्षदम् ।
देवहूतिर्धवे तुष्ट ऐच्छद्रतिगृहादिकम् ॥ २८

28. What is desired might not give one extreme pleasure if one is wanting in the accessories (to enjoy it.) When (Kardama,) the husband of Devahuti was enamoured of her she requested for a house fit for amorous sports, etc.

सिद्धिर्मनोरथादेव क्षणेन स्यान्महीयसाम् ।
कर्दमो नवरूपः सन् विमानेऽरमत स्त्रिया ॥ २९

29. The desires of the esteemed ones are fulfilled in a moment at the mere thought of the same. Kardama in his new form sported with (his) wife in the (celestial) car.

निजेप्सितं निरुध्यापि[1] कुर्यात्स्वजनवाञ्छितम् ।
भार्यार्थितः सुते जाते तनयाः कर्दमो ददौ ॥ ३०

30. One must fulfil the desires of one's kith and kin even though restraining one's own wish. At the request of his wife (Devahuti), Kardama (putting off his departure for forest) begot a son and gave his daughters in marriage (to the ṛṣis).

अवाप्य बृहतोऽनुज्ञां कृतं कार्यं शुभप्रदम् ।
सद्गतिं कपिलाज्ञप्तः परिव्राट् प्राप कर्दमः ॥ ३१

31. Whatever work done with the permission of the great would bring auspicious result. The mendicant

1. ऽपि – I

Kardama attained the blessed state at the command of Kapila.

समस्तैः प्रभुणा हीनैः कार्यं कर्तुं न शक्यते ।
नोदतिष्ठद्विराड्वह्निपूर्वेष्वनुगतेष्वपि ॥ ३२

32. In the absence of (the blessing of) the Lord nothing can be achieved even with the joint efforts of all. Though Agni and other deities entered Virāṭ, they were unable to raise the Virāṭ-body.

सन्मार्ग एव लोकानामच्छिन्नसुखसाधनम् ।
कपिलोदितमार्गेण हरिं प्राप मनोः सुता ॥ ३३

33. (Treading) the good path alone ensures for the world (uninterrupted) happiness. The daughter of Manu (Devahuti) attained (the abode of) Hari by (following) the path chalked out by Kapila.

लक्ष्मीशोरुमतेर्लसद्गुणतते मन्मध्वपूजारतेः
श्रीमत्सागरवेंकटेशविबुधाद्य शांतबायीसुतम् ।
रामं प्राप सुनीतिभागवत उत्कृष्टेऽत्र तन्निर्मिते
सच्छ्लोकैर्दशभिर्लसत्स्त्रिगुणितैः स्कंधस्तृतीयोऽगमत् ॥ ३४

इति श्री सुनीतिभागवते तृतीयः स्कन्धः समाप्तः ॥

34. Rāma was born son to Śāntabāyī and to that learned man, Sāgara Veṅkaṭeśa, whose mind was excessively devoted to the consort of Lakṣmī, who shone with an abundance of virtues and who was always engrossed in the adoration of Śrīmān Madhvācārya. The third skandha, constituted of thirty illuminating verses, of that Suniti-Bhāgavata composed by that Rāma, has come to an end.
Thus ends the third skandha of the sacred Suniti-Bhāgavata.

चतुर्थः स्कन्धः

अत्रेर्दक्षसुयज्ञनाशनकृतो रुद्रस्य सर्वार्चित–
श्चक्रे यश्च मुदं ध्रुवाय परमं प्रीतः पदं यो ददौ ।
अङ्गस्यापि पृथोरभीष्टमकरोद्योऽभूत्प्रचेतः प्रियो
मुक्तो यत्कृपया पुरंजननृपः कृष्णः स नो रक्षतात् ॥ १

Skandha IV

1. He, who delighted Atri and Rudra who caused destruction of the great sacrifice of Dakṣa, who is adored by all, who when pleased bestowed upon Dhruva the highest region, who fulfiled the desire of (the king of) Aṅga and Pṛthu, who became the favourite of Pracetas, by whose grace the king of Purañjana gained emancipation—may that Kṛṣṇa protect us.

श्रीविष्णुं नमते प्रियं विदधते ग्रन्थान्बहून्कुर्वते
मध्वोक्तिं स्तुवते खलान्नमयते धैर्ये महाभूभृते ।
संभग्नद्विपते सते भगवते साधून् जनान् रक्षते
नित्यं श्रीजयतीर्थराण्मुनियते[1] तुभ्यं नमो धीमते ॥ २

2. Oh illustrious sage Jayatirtha! Our daily salutations to you who adore Sri Viṣṇu, who act pleasingly, who have composed several (sacred) texts, who praise the sayings of Madhva, who humble the wicked, who are like the great mountain in firmness, who shatter the enemies, who are a true Bhāgavata, who protect the virtuous, who has restrained all passions and who are wise.

1. मुनी....I

चतुर्थे वर्णितं स्कन्धे भगवद्भक्तसद्यशः ।
गीयते नीतिरूपेण विष्णुवैष्णवतुष्टये ॥ ३

3. That excellent glory of the Supreme Being which is described in the fourth skandha (of the Bhāgavata Purāṇa) is being recounted here in the form of moral maxims for the pleasure of Viṣṇu and the Vaiṣṇavas.

महोद्योगेन सिध्यन्ति कार्याण्यतिमहान्त्यपि ।
चन्द्रं दुर्वाससं दत्तं लेभेऽत्रिस्तपसा सुतान् ॥ ४

4. Strenuous perseverance leads to success in achieving even great results. Atri by means of austerities obtained three sons, by name, Candra, Durvāsā and Datta (who were partial incarnations of Brahmā, Rudra and Viṣṇu respectively).

अवमानं करोत्येव स्वावमोऽप्यवमानितः ।
दक्षो रुरोध रुद्रस्य यज्ञभागमनुत्थिते ॥ ५

5. A person of inferior status, when insulted (by superiors), certainly retaliates. Dakṣa who felt insulted because Rudra did not rise from the seat, withheld his (Rudra's) share in the sacrifice.

एकदा नारभेतैव विद्वेषं बहुभिः सह ।
नंदिशप्तेषु विप्रेषु सदक्षेष्वशपद्भृगुः ॥ ६

6. One must not offend several persons at the same time. When all the Brāhmaṇas along with Dakṣa were cursed by Nandi, Bhṛgu imprecated (in return all the devotees of Śiva).

न शुभं वाऽशुभं कुर्यात्पत्नी भर्त्रा निवारिता ।
सती गता मखस्थानं[1] दक्षेणानादृताभवत् ॥ ७

7. When restrained by the husband a wife must not do anything whether propitious or unpropitious. Satī who (disregarding the words of her husband, Śiva) went to the sacrifice was insulted by Dakṣa.

प्राणानप्युत्सृजेन्नैव शृणुयाच्छ्रेष्ठनिन्दनम् ।
रुद्रावज्ञाकरं दक्षं सती वीक्ष्य जहावसून् ॥ ८

8. One might rather sacrifice one's life than listen to the distinguished ones being censured. Satī gave up her life seeing Dakṣa treat with scorn, Rudra.

कुर्यादुपद्रवप्राप्तौ ज्ञातायां तत्प्रतिक्रियाम् ।
ऋभुभिर्भृगुरीशस्य पार्षदान्संन्यवारयत् ॥ ९

9. Realising that misfortune is impending one must avert it. When faced with misfortune from the attendants of Īśa (Rudra), Sage Bhṛgu averted it with the help of the Ṛbhus.

संप्रेष्यो विषमे कार्ये समर्थः स्वसमोभटः ।
दक्षयज्ञक्षयायेशो वीरभद्रं समादिशत् ॥ १०

10. On a difficult mission one must despatch a clever knight who is equal to oneself. Īśa (Rudra) ordered Vīrabhadra to spoil the sacrifice of Dakṣa.

श्रेष्ठावज्ञाकृतः पुंसो नानुकूलो भवेद्बुधः ।
भगोऽदृग्भृगुरश्मश्रुः पूषादन्तोज्झितोऽभवत्[2] ॥ ११

11. The wise must not become abettors in vilifying the distinguished. e. g., (for inciting Dakṣa in vilifying

1. मखद्वेषा....I 2. न्तोज्झितो....I

Siva) Bhaga was deprived of his eyes, Bhṛgu lost his beard and Pūṣā's teeth were uprooted.

पुनर्यथैव नोत्तिष्ठेद्धन्याद्युक्त्या तथा रिपुम् ।
दक्षिणाग्नौ जुहावेशश्छित्वा[1] दक्षपशोः शिरः ॥ १२

12. The enemy must be so (completely) destroyed as not to be able to rise up again (in arms). e. g., Īśa (Rudra) cut off the head of Dakṣa, thus making him the sacrificial beast, and sacrificed it in the dakṣiṇa fire.

अपकारिषु रुष्टस्य साम्ना संनाशयेद्रुषम् ।
देवैर्निवेदितो ब्रह्मा रुद्रस्याशमयत्क्रुधम् ॥ १३

13. The wrath of a person who is furious at an offender must be allayed by conciliation. Brahmā when appealed to by the gods appeased Rudra (by praising him).

पूर्वस्थितिं प्रसन्नोपि प्रापयेन्नापराधिनः
पूषादीनां स्वनिर्वाहं चक्रेऽन्यावयवैः शिवः ॥ १४

14. One must not allow offenders, though pleased with them, to attain their former state. Siva provided Pūṣā and others with other limbs.

संदृष्टः पूर्वपुण्येन पूजनीयोऽखिलैः पृथक् ।
प्रादुर्भूतं हरिं दक्षयज्ञे सर्वे प्रतुष्टुवुः ॥ १५

15. He who is seen only by dint of previous merit must be adored by everyone personally. Hari who appeared at the sacrifice of Dakṣa was praised by all.

1. स्थित्वा… I

कार्याकार्ये न जानाति कान्तया विजितः पुमान् ।
सुरुच्याक्षिप्त उत्तानपादेनोपेक्षितो ध्रुवः ॥ १६

16. A man who is under the influence of his (dearly loved) wife is not able to distinguish between right and wrong. Uttānapāda abandoned Dhruva when the latter was insulted by Suruci.

कोपितो दुष्करमपि कुर्यात्खिन्नोऽन्यबोधितः ।
अगमत्तपसे बालः सुनीत्या प्रेरितो ध्रुवः ॥ १७

17. One who is enraged and distressed may do what is difficult to be accomplished when induced by others. Dhruva, a mere child, set out for performing penance, advised by Sunīti.

परीक्ष्य मानसं सम्यक्पश्चात्कार्यविधिं वदेत् ।
नारदः सुस्थिरं मत्वा ध्रुवमूचे तपोविधिम् ॥ १८

18. The method of accomplishing one's objective is to be imparted to one only after properly testing one's mind. Nārada imparted to Dhruva the method of austerities only after finding him to be very firm (in undertaking austerities).

महात्माङ्गीकृतं सर्वलोकानां दुस्त्यजं भवेत् ।
ध्रुवेण स्वीकृते प्राणरोधे विश्वस्य सोऽभवत् ॥ १९

19. What is accepted by eminent persons becomes indispensable to the entire world. e. g., When Dhruva practised restraint on prāṇa, it was experienced by the entire universe.

शीघ्रं संतुष्टिमभ्येति शिशुनाराधितः पुमान् ।
वरं स्थानं ध्रुवायादाद्वासुदेवः सुरार्थितः ॥ २०

20. A man is soon propitiated at the solicitation of a child. Vāsudeva (when adored by Dhruva) gave Dhruva the choicest region at the request of gods.

कृतापराधा हन्तव्या बहवोऽपि महाश्रयाः ।
हतोत्तमा ध्रुवेणाजौ धनदानुचरा हताः ॥ २१

21. Even if the offenders are many and dependents of powerful persons, they must be destroyed. When *Uttama was slain by Kubera's attendants Dhruva* killed many of them.

निर्वैरो विगतक्रोधो महतां मानदो भवेत् ।
ध्रुवो मनूक्तिभिः शान्तः कुबेराद्वरमग्रहीत् ॥ २२

22. Bereft of enmity and devoid of anger, *one* must respect the great. At the advise of Manu, Dhruva gave up his anger (saluted Kubera) and as a result received (boons) from Kubera.

आत्मनो हितकर्तारं कार्ये जाते न विस्मरेत् ।
स्थानं ध्रुवो विमानेन गच्छन् मातरमस्मरत् ॥ २३

23. One must not forget one's benefactor after the accomplishment of the object. Dhruva who was approaching the (exalted) region by (the aerial) car remembered his mother.

विहीनः सदपत्येन धर्मात्मापि विनिद्यते ।
अश्वमेधेऽङ्गराजस्य देवा न जगृहुर्हविः ॥ २४

24. Even a righteous person is despised if devoid of virtuous progeny. The gods did not accept the

oblations at the Aśvamedha performed by the king of Aṅga (who had no issues).

दुष्टसंगतितो रक्ष्या बाल्ये बाला.[1] शुभार्थिभिः ।
लब्ध इष्ट्वा हरिं वेनो मृत्युसङ्गादधर्म्यभूत् ॥ २५

25. Well-wishers must save a boy from association with the wicked. Vena who was born (to the king of Aṅga) after propitiating Hari by means of sacrifices became unrighteous due to contact with Mṛtyu.

सुत उल्लङ्घितस्वाज्ञे गच्छेद्देशांतरं पिता ।
त्यक्ताज्ञोऽङ्गः शठे वेने सर्वान्हित्वा ययौ निशि ॥ २६

26. When the son disobeys the command of the father, the father must leave that place. When the wicked Vena disobeyed his command, the king of Aṅga departed (for forest) at night, giving up everything.

हन्यात्स्ववर्धितमपि दुष्टमुत्पथगामिनम् ।
निजघ्नुर्मुनयो वेनं स्वाभिषिक्तं कृतागसम् ॥ २७

27. A wicked one who is treading the wrong path must be killed even though he was reared by oneself. The sages killed the sinful Vena who was crowned king by themselves.

गुणा एव प्रपूज्यन्ते महत्वं वयसा वृथा ।
वेनाङ्गात्प्रागभूज्जातो निषादो भूपतिः पृथुः ॥ २८

28. Virtues alone are honoured; age is of no consequence. The first one born of the limbs of Vena became Niṣāda; but Pṛthu (who was born next) became the lord of the earth.

1. दुष्टसंगतितो रक्षः बाल्येबालं I

महतः संनिधानेन मानयंत्यखिला जनाः ।
अभिषिक्ताय वर्मादि ब्रह्माद्या पृथवे ददुः ॥ २९

29. The entire world honours a person when he is accompanied with the great; Brahmā and others (convinced from the signs of mace and lotus on his body that he was part of Viṣṇu) gave armour, etc., to Pṛthu who was consecrated.

लज्जामवाप्य गुणिना निंदनीयात्मनः स्तुतिः ।
सूताद्या पृथुराजेन स्वस्तोत्राद्विनिवारितः ॥ ३०

30. The virtuous must out of modesty discourage others from praising him. e. g. Sūta and others who were praising king Pṛthu were dissuaded by him.

परोपजीवनायैव वर्धयेदात्मसंपदः ।
प्रजार्थं पृथुर्भीता प्रणतां प्रदुदोह गाम् ॥ ३१

31. One must increase one's own prosperity for the benefit of others. e. g., Pṛthu milked the alarmed and submissive cow for feeding the subjects.

सुखं न लभते कोऽपि धर्मविघ्नकरः पुमान् ।
पृथुवाजिहरं शक्रमृत्विजो होतुमुद्यताः ॥ ३२

32. A persen who creates obstacles to righteous conduct will never attain happiness. The Chief Priests (ṛtvik) at the sacrifice of Pṛthu prepared to sacrifice Śakra (Indra) who stole away Pṛthu's (sacrificial horse).

नाचरेद्धर्ममप्यग्र्यं महतां कीर्तिनाशकम् ।
वारितोऽभूद्विरिञ्चेन यज्ञः शततमः पृथोः ॥ ३३

33. One must not practise righteousness even if it be of the highest kind if it casts a slur on the fame of

the great. (That was why) Brahmā prevented the hundredth sacrifice of Pṛthu.

प्रभुणा परिहर्तव्यो द्वेष आत्मीययोर्मिथः ।
अनुशास्य पृथुं चक्रे शचीपतिसखं हरिः ॥ ३४

34. The lord must confute enmity between his own men. (Hence) Viṣṇu consoled Pṛthu and turned him a friend of Indra.

निःशेषं कथयेत्पृष्ठं भक्त्या संप्रार्थितः सता ।
पृथुं सनत्कुमारो हि क्षेमोपायं भवेऽब्रवीत् ॥ ३५

35. The virtuous when requested with devotion must reply to the queries without any reservation; Sanatkumāra (when requested by Pṛthu) advised Pṛthu how to ensure welfare in the world.

अनुगम्यः पतिः पत्न्या श्रीमान्निःस्वो मृतोऽपि वा ।
अर्चिर्बभूव देवीभिः संस्तुतानुगता पृथुम् ॥ ३६

36. The wife must always follow her husband whether he be rich, poor or dead. Arci who followed Pṛthu became worthy of praise even by goddesses.

सज्जनस्य हितोपायं कृपालुः कथयेत्स्वयम् ।
हरः प्रचेतसो बर्हिष्मदाख्यं[1] चाह नारदः ॥ ३७

37. The benevolent must voluntarily instruct the good for their benefit. Siva imparted the means to Pracetas and Nārada to Barhiṣmad.

बहुव्यापारसक्तेन कालवेगो न बुध्यते ।
सक्तः प्रियारतो कालं बुबुधे न पुरंजनः ॥ ३८

38. One who is engaged in multifarious activities is not aware of the passage of time. e. g. Purañjana who

1. बर्हिदाख्य····।

was immersed in amorous sports with his beloved did not perceive time (*fleeting*).

स्वोदितास्वीकृतौ दुष्टा दुर्उक्ति श्रावयन्ति हि[1] ।
स्वयाच्ञाविमुखं[2] मूढा नारदं दुर्भगाशपत् ॥ ३९

39. The wicked abuse those who do not listen to their words. Durbhagā who was infatuated, cursed Nārada finding him indifferent to her soliciation (to be her husband).

कुटुम्बी दुर्बलो ह्यंते[3] वहून्[4] क्लेशानवाप्नुयात् ।
तापांपुरंजनाः प्राप गंधर्वादिभिरर्दितः ॥ ४०

40. A householder *who is weak experiences in the end* many hardships. e. g., Purañjana (who was an affectionate householder) was stricken with sorrow when tormented by the Gandharvas.

न हिंस्याः प्राणिनः कार्या विपयातिरतिर्न च ।
निरये पशुभिच्छिन्नो वैदर्भ्यासीत्पुरंजनः ॥ ४१

41. One *must injure no being* nor must one excessively *indulge in wordly pleasures. Purañjana* (who killed the animals at the sacrifices) was cut to pieces by the beasts in hell; (as a result of his constant thoughts on women) he was born a woman, Vaidarbhi by name.

संपद्येव जनः सर्वो हितकृन्मित्रमापदि ।
शोकं नाशितवान्पूर्वो वैदर्भ्या ब्राह्मणः सखा ॥ ४२

42. To a man in prosperity all people render service; in adversity only a friend (come to his help). Vaidar-

1. ह–I 2. याच्ञा ···II 3. दुर्लभो यन्ते····I 4. पहुक्लेशा····I

bhi's *grief* (due to the death of her husband) was mitigated by a Brāhmaṇa *who was an old friend.*

प्रीणयेदतियत्नेन महान्तं निखिलार्थदम् ।
हरिप्रीतिकृतः प्रापुः सर्वाः सिद्धीः प्रचेतसः ॥ ४३

43. Every effort must be made to please that eminent person who is the bestower of all riches. The Pracetas attained all siddhis by propitiating (Lord) Hari.

लक्ष्मीशोरुमतेलंसद्गुणततेः सन्मध्वपूजारतेः
श्रीमत्सागरवेंकटेशविबुधाद्यं शान्तबायी सुतम् ।
रामं प्राप सुनीतिभागवत उत्कृष्टेऽत्र तन्निर्मिते
स्कंधोऽगाद्धि चतुर्गुणैश्चदशभिः श्लोकैश्चतुर्थोलसन् ॥४४

इति श्रीसुनीतिभागवते चतुर्थः स्कन्धः समाप्तः ॥

44. Rāma was born son to Śāntabāyī and to that learned man, Sāgara Veṅkaṭeśa, whose mind was excessively devoted to the consort of Lakṣmī, who shone with an abundance of virtues and who was always engrossed in the adoration of Śrīman Madhvācārya— the fourth skandha, containing 44 verses, of the excellent Sunīti-Bhāgavata composed by that Rāma, has come to an end.

Thus ends the fourth skandha of the sacred Sunīti-Bhāgavata.

पंचमः स्कन्धः

साम्राज्यं समगात्प्रियव्रतनृपश्चाग्नीध्रराण्नाभिराट्
यत्पादाब्जरतः स्वयं य ऋषभो धर्मानथादर्शयत् ।
यद्भक्तो भरतो गयश्च सुयशा यः सर्वलोकस्थितैः
पूज्यो यद्विमुखाः पतन्ति नरके कृष्णः स नो रक्षतात् ॥ १

Skandha V

1. By virtue of devotion to whose lotus-feet the kings Priyavrata, Agnīdhra and Nābhi gained universal sovereignty, who as Ṛṣabha himself revealed righteousness, whose devotees Bharata and Gaya earned fame, who is adored by the people of all regions and by indifference to whom people reach hell-may that Kṛṣṇa protect us.

सद्धर्मे सुमतेर्ययातिनृपतेराराधितश्रीपतेः
सत्ये शैलपतेर्जये रतिपतेः साक्षाच्च गौरीपतेः ।
दानेऽङ्गाधिपते रिपौ पितृपतेर्वाण्या च वाचस्पतेः
श्रीमद्व्यासयते दयास्तु मयि ते पूर्णा क्षमायां सितेः ॥२

2. Oh eminent sage Vyāsa! You who are like king Yayāti, in righteousness, who have propitiated the Lord of Śrī (Kṛṣṇa). who are, firm in the matter of truth like Mt. Meru, verily like the husband of Gaurī (i. e. Śiva) in vanquishing (Kāma) the lord of Rati, like (Karṇa) the king of Aṅga in mangnanimity, like Yama with regard to enemies, like Bṛhaspati in speech and like the earth in patience – may your compassion devolve upon me in abundance.

वर्णितं पञ्चमे[1] स्कन्धे भगवद्भक्तसद्यशः ।
गीयते नीतिरूपेण विष्णुवैष्णवतुष्टये ॥ ३

3. That excellent glory of the devotees of the Supreme Being which is described in the fifth skandha (of the Bhāgavata Purāṇa) is being recounted here in the form of moral maxims for the pleasure of Viṣṇu and Vaiṣṇavas.

नाश्रयेद्धर्ममन्यस्य विहायोचितमात्मनः ।
प्रियव्रतस्य संन्यासं ब्रह्मागत्य न्यवारयत्[2] ॥ ४

4. One must not resort to other's code of conduct neglecting one's own proper code. (That was why,) Brahmā approached Priyavrata and dissuaded him from resorting to Saṁnyāsa.

कार्यमत्यद्भुतं कर्म स्वप्रभावप्रकाशकम् ।
चक्रे प्रियव्रतः सप्तसमुद्रांश्चक्रनेमिभिः ॥ ५

5. One must do that marvellons deed which would bring to light one's own prowess. Priyavrata caused seven seas (to come into being) by the wheel-fellies (of his chariot).

प्रयस्येन्न बुधः सत्सु परेष्वात्मार्थकारिषु ।
भूमिं विभज्य पुत्रेभ्यः संन्यास्यासीत्प्रियव्रतः ॥ ६

6. A wise man must not exert himself when there are others to do what is desired. Priyavrata divided the earth among his sons and resorted to Saṁnyāsa.

1. मस्कन्धे ---I 2. न्य वार---I

योगिनोऽपि विमोहः स्यात्कामिनीमुखदर्शने ।
संप्रार्थ्य भेज आग्नीध्रः पूर्वचित्तिं विमूढधीः ॥ ७

7. Even the Yogis are deluded at the sight of a damsel's face. Agnidhra whose intellect became bewildered at the sight of Pūrvacitti, made overtures to her and indulged in amorous sports with her.

कामी देहं विनाश्यापि लब्धुमिच्छति सुन्दरीम् ।
अयजद्धरिमाग्नीध्रः प्रियासालोक्यसिद्धये ॥ ८

8. The lover desires to obtain his beloved even sacrificing his body. Agnidhra (who was infatuated with Pūrvacitti) performed a sacifice to propitiate Hari in order to attain (after death) the same region as his wife did.

श्रद्धावाञ्छुद्धभावेन कर्म स्वं.चितमाचरेत् ।
मुकुंदो यजतो नाभे. प्रसन्न. पुत्रतामगात् ॥ ९

9 One must perform one's duties with faith and with a pure mind. Mukunda (Viṣṇu) who was pleased by the sacifice performed by Nābhi was born his son.

अदातुः स्पर्धया स्वेष्टं नेच्छेत्तत्साधयेत्स्वयम् ।
स्ववर्षं ऋषभोऽवृष्टावस्यवर्षीत्स्वशक्तितः ॥ १०

10. One must not wish to have what one desires from him who out of rivalry does not part with it; it must be obtained by one's own (effort). When the usual rains did not occur, Ṛṣabha by virtue of his powers caused heavy rains in his own kingdom.

शिक्षणीयाः सुताः पित्रा स्वयं संशिक्षिता अपि ।
अनुशिष्टान्स्वतनयान्नृषभः समशिक्षयत् ॥ ११

11. The father must instruct his sons though they are themselves well-taught. (That was why) Ṛṣabha imparted instruction to his own sons who were well disciplined.

आचरेदुत्तमान्धर्मान् शिक्षयन्सज्जनान्महान् ।
ऋषभो मुनिशिक्षार्थमवधूत इवाचरत् ॥ १२

12. One must practise supreme righteousness exemplifying the same to the good and the eminent; e. g., Ṛṣabha conducted himself like an avadhūta (one who is free from all worldly ties) in order to teach the sages.

महत्युल्लङ्घितेऽप्यल्पमलंघ्यं दैवतो भवेत् ।
भरतस्य विरक्तस्य दुस्त्यजोऽभून्मृगार्भकः ॥ १३

13. To a person who has overcome big obstacles, sometimes a small obstacle, by stroke of fate, becomes insurmountable. Bharata who renounced (everything) could not turn out the young one of a doe (owing to force of destiny).

पुनः कुर्यान्न दुष्कर्म फले ज्ञातेऽनुतापवान् ।
अत्यजद्भरतोऽसङ्गः सङ्गाप्तं मृगविग्रहम् ॥ १४

14. After suffering the consequences of evil deeds one must repent and not repeat the same. After getting rid of all attachment, Bharata abandoned the body of the deer which he got as the result of his (prior) attachment.

व्यर्थायासनिवृत्त्यर्थं स्वस्याज्ञत्वं प्रकाशयेत् ।
विप्रजन्मात्मनो जाड्यं भरतः समदर्शयत् ॥ १५

15. In order to avoid futile effort one may announce one's own ignorance. Bharata who was born a Brāhmaṇa admitted his stupidity.

कृतसाधुवधोद्योगः स्वयमेव विनश्यति ।
हन्तुकामा द्विजं भद्रकाल्या हि वृषलाः हताः ॥ १६

16. One who attempts to kill a virtuous man would destroy oneself. The low born fellows who tried to kill the twice born (Bharata) were themselves killed by Bhadrakāli.

अपराधमपि श्रेष्ठं सहेताज्ञानिना कृतम् ।
उवाह शिबिकां राज्ञो गृहीतो भरतो द्विज. ॥ १७

17. Even a great offence done by an ignorant person is to be endured by the wise. Hence Bharata who was caught by the (ignorant) king bore his palanquin.

परस्वरूपं विज्ञेयं वचनादेव नाकृतेः ।
स्वभर्त्सितं द्विजं जानन्ननामोक्ते[1] रहूगण. ॥ १८

18. One must measure another's personality, not from his form, but from his speech. Knowing from his speech that the one whom he scolded was a Brāhmaṇa, the king (at once) saluted him.

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1. जानन्नुक्ते रहूगणोनमत्—I

विधायानुग्रहं विद्वानज्ञं सम्यक्प्रबोधयत् ।
विप्रो रहूगणं भूपं बोधयामास सूक्तिभिः ॥ १९

19. A learned man after bestowing kindness upon the ignorant must instruct him well. The (learned) Brāhmaṇa (Bharata) imparted instruction to the king Rahūgaṇa by means of wise sayings.

सत्सेवाभक्तिधर्मश्रीज्ञानोपशमभाग्भवेत् ।
गयो नाम महाराजः सर्वेष्वप्रतिमोऽभवत् ॥ २०

20. One must engage oneself in the service of the virtuous, in devotion, in righteousness and in earning glory, knowledge and tranquillity of mind. The eminent king, Gaya by name, became unequalled in all these (fields).

प्राप्यं बहुभिराकारैर्बहुस्थानेषु पूजनम् ।
नानाकृतिर्हरिः सर्वैर्नानास्थानेषु पूज्यते ॥ २१

21. Different forms receive adoration in different regions. Different forms of Hari are worshipped by the people in different regions.

गुर्वप्यत्यन्तमन्यस्य नैवस्यान्महतो गुरु ।
शेषस्य शिरसि क्षोणीमण्डलं सर्षपायते ॥ २२

22. What is (in reality) very heavy to some is not at all heavy to the great. To (the serpent) Śeṣa the entire earth (globe) resting on his hood is (as) a mustard-seed.

सर्वभूतसुहृद्दांतः सदाचारी[1] सदा भवेत् ।
नरकेषु यमः पापान्निपातयति निर्दयः ॥ २३

23. One must always be a friend to all beings, well restrained and of virtuous conduct. For otherwise, Yama mercilessly hurls down the sinners into the hell.

लक्ष्मीशोरुमतेर्लसद्गुणततेः सन्मध्वपूजारते.[2]
श्रीमत्सागरवेंकटेशविबुधाद्यं शान्तबायी सुतम् ।
रामं प्राप सुनीतिभागवत उत्कृष्टेऽत्र तन्निर्मिते
सच्छ्लोकैर्दशभिर्लसन्द्विगुणितैः
स्कंधोऽगमत्पञ्चमः ॥ २४

इति श्रीसुनीतिभागवते पञ्चमः स्कन्धः समाप्तः ॥

24. 'Rāma was born son to Sāntabāyī and to that learned man, Sāgara Veṅkaṭeśa whose mind was excessively devoted to the consort of Lakṣmı, who shone with an abundance of virtues and who was always engrossed in the adoration of Śrīman Madhvācārya. The fifth Skandha, constituted of twice ten illuminating verses, of the excellent Sunıti–Bhāgavata composed by that Rāma, has come to an end.

Thus ends the fifth skandha of the sacred Sunīti-Bhāgavata.

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1. दाचार–I 2 श्रीमध्व–I

षष्ठः स्कन्धः

यत्सेवाकृदजामिलो जयमगाद्धर्यश्वमुख्यास्तथा
श्रीनारायणवर्म वर्ज्यधिगतः सद्विश्वरूपोदितम्
वृत्रं सन्यवधीत्सुसिद्धिमगमद्राट् चित्रकेतुर्दिते–
गर्भं प्राणहरं चकर्त मघवा कृष्णः स नो रक्षतात् ॥ १

SKANDHA VI

1. By devotion to whom,–Ajāmila, Haryaśva and other celebrated ones gained success, Indra, having obtained the Śrī Nārāyaṇa armour from the glorious Viśvarūpa, killed Vṛtra, king Citraketu attained great siddhi (success in austerities) and Indra cut asunder the destructive embryo in Diti's womb—may that Kṛṣṇa protect us.

श्रीशार्चाधिकृतेः कृतात्युपकृतेराचीर्णसत्सत्कृतेः
सद्ग्रंथादिकृतेर्निरस्तनिकृतेर्नित्योज्झिताहंकृतेः[1] ।
संशुद्धप्रकृतेरचित्तविकृते.[2] पादौ सुसौम्याकृतेः
श्रीजीवोत्तमसंयमिप्रवर ते नौमीप्सिताप्तेः कृते ॥ २

2. Oh illustrious sage Jivottama (eminent soul)! You whose chief prerogative is the devotion to Hari, who have rendered much service (to the fellow-beings), who have honoured the esteemed people, who have done many good deeds, like the composing of works, who have permanently expelled dishonesty and cast away arrogance, who are of pure nature, whose mind

1. सत ग्रन्थादि कृतेर्नि··· I 2. संसिद्ध प्रकृते····I

is free from agitation, who have a very pleasant form–at your feet I salute for the fulfilment of my desires.

स्कन्धेऽथ वर्णित षष्ठे भगवद्भक्तसद्यश ।
गीयते नीतिरूपेण विष्णुवैष्णवतुष्टये ॥ ३

3. That excellent glory of the devotees of the Supreme Being which is described in the sixth skandha (of the Bhāgavata Purāna) is being recounted here in the form of moral maxims for the pleasure of Visnu and the Vaispavas

सुखावह वर वस्तु कथचिदपि सेवितम् ।
नारायणेति चाहूय मुक्त पुत्रमजामिल ॥ ४

4 A virtuous deed performed in any manner is conducive to happiness Ajamila was liberated by calling (at the time of his death) his son, "Nārayaṇa"!

सगत्या क्षीयते साधु सगत्यैव प्रजायते ।
शूद्रस्याजामिल पापो दूताना सङ्गत सुधी ॥ ५

5 A good (virtuous) man goes to ruin by (bad) company, (good) company improves him Ajamila became a sinner due to his contact with śūdra, contact with the celestial messengers made him harbour virtuous thoughts

मानयेन्महतो वाक्य भद्रार्थी तोषयेत्प्रभुम् ।
कन्या प्रचेतस प्राप्ता दक्षोऽप्यापेप्सित हरे ॥ ६

6 One who wishes one's own welfare must heed to the words of the great and please one's master. The Pracetas (as advised by Soma) accepted the (celestial)

damsel; Dakṣa too got what he desired from (his propitiation of) Hari.

संगतिर्यादृशां जाता यस्य स स्यात्तु तादृशः ।
हर्यश्वाः संततािवच्छां जहुर्नारदसंगतेः ॥ ७

7. Whatever type of company one finds oneself in that type one becomes. Due to the contact of Nārada (who is childless) the Haryaśvas gave up the desire of having progeny.

तितिक्षोरपि कोपः स्यात्पुनरप्यप्रिये कृते ।
भिक्षून्श्रुत्वाशपद्दक्षो[1] नारदं शबलाश्वकान् ॥ ८

8. Even a man of enduring patience gets annoyed at the repetition of disagreeable acts. Hearing that the Sabalāśvas had turned mendicants (as advised by Nārada), Dakṣa cursed Nārada.

अवमानकरं श्रेष्ठमपि धीरः परित्यजेत् ।
अदृशोऽभूद्गुरुर्मत्तं विमुच्येन्द्रमनुत्थितम् ॥ ९

9. A courageous man must abandon even an eminent person if he is the cause of humiliation. e. g., the preceptor (of the gods), Bṛhaspati, disappeared abandoning intoxicated Indra, who did not rise from the seat (at the entrance of Bṛhaspati and thus showed disrespect towards him).

वयसोनमपि प्राज्ञं द्विजं सेवेत संपदे ।
विश्वरूपं विरिञ्चोक्ता भेजुर्दैत्यार्दिताः सुराः ॥ १०

10. An intelligent Brāhmaṇa though younger in years must be waited upon if it is conducive to one's own

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1. हल् गत्यांशु… I

prosperity. The gods tyrannised by the demons propitiated Viśvarūpa (who was the son of Tvaṣṭṛ, one of the gods and hence younger) as advised by Brahmā.

भवेत्सम्यग्धृता विद्या सर्वत्र विजयावहा ।
जिगाय दितिजानिन्द्र. श्रीनारायणवर्मधृत् ॥ ११

11. Knowledge well-received brings success. Indra who wore the *Sri Nārāyaṇa armour (in the proper manner)* vanquished the sons of Diti, i. e., the demons.

दुष्टस्नेहो न कर्तव्यो न कार्यं मित्रवञ्चनम् ।
हत इन्द्रेण दैत्येभ्यो विश्वरूपो ददद्धविः ॥ १२

12. One must not cherish friendship with the wicked nor must one betray one's own friends. Viśvarūpa who was (clandestinely) giving oblations to the daityas (demons) was killed by Indra.

न साध्वसाधु वा कर्म महान्तमपि मुञ्चति ।
अब्दान्ते ब्रह्महत्याघं शक्रो भ्वादौ विभक्तवान् ॥ १३

13. Even the great are not free from the fruits of their actions, good as well as bad. Indra divided the sin of killing a Brāhmaṇa (*Viśvarūpa*) at the end of a year among the earth, etc., (woman, tree and water).

श्रृणुयाद्विजयोपायमज्ञोऽपि प्राज्ञभाषितम् ।
शुश्रुवुर्विष्णुना प्रोक्तं वृत्रासुरजिताः सुराः ॥ १४

14. He who is ignorant must listen to the words of the wise who advise as to how to succeed. The gods who were vanquished by the demon Vṛtra listened to the advise of Viṣṇu.

परोपकृतये धारः स्वशरीरमपि त्यजेत् ।
दधीचिरमरैः सेन्द्रैर्याचितः स्वतनुं जहौ ॥ १५

15. A bold man must sacrifice even one's own body for the benefit of others. Dadhici sacrificed his own body when requested by the gods Indra and others.

मुखरोऽवसरे युद्धे शूरः स्याद्धीर आपदि ।
वृत्रो धैर्यादिना तुष्टैः पूजितोभूत्सुरासुरैः ॥ १६

16. One must be talkative at proper time, valient in war and brave in adversity. Vṛtra was honoured by the gods and demons alike who were pleased at his courage and other virtues.

दुष्पक्षपाती हन्तव्यो विद्वानप्यतियत्नतः ।
कुक्षेर्निष्क्रम्य वृत्रस्य वज्रेणेन्द्रोऽहरच्छिरः ॥ १७

17. Even a learned man who is partial to the wicked must be killed with much effort. Indra (who was swallowed by Vṛtra) emerged out of his belly and cut off his head with his thunderbolt.

क्षीयन्ते दुस्तरा दोषाः कृते महति कर्मणि ।
हयमेधकृतो वृत्रहत्या नष्टा शचीपतेः ॥ १८

18. Performance of great deeds destroys (even) unpardonable sins. Indra got rid of the sin of killing Vṛtra by performing an Aśvamedha sacrifice.

पूर्वमेव वदेद्भावि बुद्धिमान्साध्वसाधु च ।
प्रोचे हर्षातिदं पुत्रमङ्गिराश्चित्रकेतवे ॥ १९

19. A wise man must always foretell the future, good as well as bad. Aṅgiras foretold the birth of a

son to Citraketu who would be the cause of his happiness as well as misery.

अमान्यमप्यतिक्षुद्रं नावमन्येत कंचन ।
कृतद्युतेः शिशुः स्त्रीभिर्भर्तुर्द्वेषाद्धि[1] मारितः ॥ २०

20. A mean person, though does not deserve to be honoured, must not be neglected. The offspring of Kṛtadyuti (the eldest queen of king Citraketu) was murdered by the other co-wives on account of their hatred towards their husband (in retaliation to their treatment by the king).

क्षिप्रं फलति सद्विद्या प्रसन्नगुरुणोदिता ।
नारदोदितया सिद्धश्चित्रकेतुर्हि विद्यया ॥ २१

21. True knowledge imparted by a well propitiated teacher bears fruit very soon. Citraketu (soon) attained siddhi (success in austerities) by means of the knowledge imparted by Nārada.

आलम्ब्य धृष्टतां श्रेष्ठं पर नोपहसेत्सुधी. ।
चित्रकेतुर्हसन्रुद्रं दुर्योनिं शिवयाऽपित. ॥ २२

22. A wise man must not with impudence deride one's superior. Citraketu rediculed Rudra and was driven to an inferior birth by (the curse of) Śiva (Umā.)

निहन्यादेव संलब्धच्छिद्रः प्राणहरं रिपुम् ।
गर्भः शक्रेण संध्याया सुप्ताया दारितो दितेः ॥ २३

23. A deadly enemy must be killed at the very first opportunity. Indra rent asunder the embryo in Diti's womb while she was asleep.

1. षाद्विमा—I

लक्ष्मीशोरुमतेर्लसद्गुणततेः सन्मध्वपूजारतेः
श्रीमत्सागरवेंकटेश विबुधाद्यं शान्तबायी सुतम् ।
रामं प्राप सुनीतिभागवत उत्कृष्टेऽत्र तन्निर्मिते
सच्छ्लोकैर्दशभिर्लसन्द्विगुणितैः स्कन्धश्च
षष्ठोऽगमत् ॥ २४

इति श्रीसुनीतिभागवते षष्ठःस्कन्धः समाप्तः ॥

24. Rāma was born son to Śāntabāyī and to that learned man, Sāgara Veṅkaṭeśa, whose mind was excessively devoted to the consort of Lakṣmī, who shone with an abundance of virtues and who was always engrossed in the adoration of Śrīman Madhvācārya. The sixth skandha, constituted of twice ten illuminating verses, of the excellent Sunīti-Bhāgavata comosed by that Rāma, has come to an end.

Thus ends the sixth skandha of the sacred Sunīti-Bhāgavata.

सप्तमः स्कन्धः

प्राप्तब्रह्मवराद्धिरण्यकशिपोर्भीतामरेभ्योऽभयं
योऽदात्तत्तनयस्य दुःखहृदभूद्धत्वा तमिष्टप्रदः ।
गौः पीतामृतसद्रसस्त्रिपुरहृद्रुद्रप्रियो योऽभव-
च्छूद्रोयं श्रित आस नारदमुनिः कृष्णः स
नो रक्षतात् ॥ १

SKANDHA VII

1. He, who gave freedom from fear to the gods afraid of Hiraṇyakaśipu who had obtained boons from Brahmā, who after killing him dispelled the distress of his son (Prahlāda) and fulfilled his desires, who became the friend of Rudra, who in the guise of a cow having drunk the best beverage of nectar killed Tripura (demon), resorting to whom a born-Śūdra was raised to the status of sage Nārada—may that Kṛṣṇa protect us.

श्रीनाथाङ्घ्रिगतेः कृताजितनुतेरत्यक्तमध्वस्मृते-
र्गोकर्णावसतेः सुनिर्मलमतेरुत्सृष्टदुःसंगतेः ।
सद्भक्तेः प्रथिते मते दशमतेर्देवादिभिः सेविते
दास्यं श्री रघुचन्द्रमस्करियतेः स्यान्मेऽभिवन्द्यस्थितेः ॥ २

2. He who has paid homage to Viṣṇu, who has lauded the invincible (Viṣṇu), who has not given up remembering Madhvācārya, who resides in Gokarṇa, whose intellect is quite pure, who has abandoned evil company and who is immersed in the religion of Madhva

which is recognised even by gods, may that much-adored sage Śrī Raghucandra receive my service.

वर्णितं सप्तमे[1] स्कन्धे भगवद्भक्तसद्यशः ।
गीयते नीतिरूपेण विष्णुवैष्णवतुष्टये ॥ ३

3. That excellent glory of the devotees of the Supreme Being which is described in the seventh skandha (of the Bhāgavata Purāṇa) is being recounted here in the from of moral maxims for the pleasure of Viṣṇu and the Vaiṣṇavas.

बालं मत्वातिसामर्थ्यभाजं नैवावमानयेत् ।
सनंदनादिभी रुद्धैः शप्तश्च विजयो जयः ॥ ४

4. An extremely powerful person must not be humbled thinking bim to be a mere child. Sanandana and the other sages who were angered cursed Jaya and Vijaya.

प्राप्तेऽप्यनुभवे दुष्टः पापं कर्म करोति हि ।
हिरण्यकशिपुर्धर्मविघ्नं चक्रे हतानुजः[2] ॥ ५

5. The wicked do sinful deeds even after knowing the result. Hiraṇyakaśipu continued obstructing righteousness even after his brother (a sinner, as a result of his sins) was killed.

गतशोको न कर्तव्यो विचिन्त्यं कार्यमुत्तरम् ।
व्याधोऽविध्यत्कुलिङ्गं हि शोचन्तं दयितां चिरम् ॥ ६

6. One must not lament over the past but must turn his thoughts to what is to be done in future. The sparrow who (without thinking about the future

1. सप्तमः स्कन्धे-I 2. हिता....I

course of action) was long lamenting over (the loss of) his beloved was shot down by the fowler.

: मानयेद्युक्तिभिर्युक्तं शिशोरपि वचो बुधः ।
सुयज्ञज्ञातयोऽगृह्णन् बालरूपियमोदितम् ॥ ७

7. A wise man must appreciate the just and appropriate words of even a child. Suyajña listened to the advice rendered by (Yama) in the guise of a boy.

मतिर्न दुष्टसंसर्गान्नि शेषा क्षीयते सतः ।
दित्या अकथयत्तत्वं हिरण्यकशिपुः परम् ॥ ८

8. The intellect of the good does not get completely ruined owing to evil company. e. g, Hiraṇyakaśipu (king of demons) preached (imparted) to Diti the Supreme knowledge (higest lore).

*निवेदनीया प्रभवे स्वोपद्रवसमागतिः ।
ब्रह्मणेऽवर्णयन्देवा दितिजेन्द्रतपोऽर्दिताः ॥ ९

9. One's own encounter with misfortune must always be represented to the Lord (Master). The gods afflicted by the austerities of the lord of daityas communicated the same to Brahmā.

अदेयमपि दातव्यं महत्कार्यं प्रपश्यता ।
दैत्येन्द्राय वरानुग्रान्प्रददौ चतुराननः ॥ १०

10. A wise man with an eye on a great accomplishment may give away even that which cannot be parted with; e. g. Brahmā gave very powerful boons to the lord of daityas.

* 1 पुस्तके श्लोकोऽयं नोपलभ्यते ।

संपद्दुरात्मनो लोकसंतापायैव जायते ।
हिरण्यकशिपुर्लब्धवरः सर्वानतापयत् ॥ ११

11. The prosperity of the evil-minded causes misery to mankind; Hiraṇyakaśipu *on getting the* 'boons tormented all (beings).

सर्वेभ्योऽप्यभयं देयं विशेषाच्छरणार्थिने ।
देवेभ्यो दैत्यभीतेभ्यो दत्तवानभयं हरिः ॥ १२

12. One must always extend safety to all and especially to one seeking refuge. Lord Hari (Viṣṇu) gave refuge to the gods who were afraid of the daitya, Hiraṇyakaśipu

पथ्यमेवाप्रियमपि परैः पृष्टो वदेत्सुधीः ।
पित्रा पृष्टोऽवदत्साधु प्रह्लादो हरिसेवनम् ॥ १३

13. When questioned by *others a wise man must always* speak that which is beneficial though unpleasant (to hear). Thus Prahlāda, when questioned by his father spoke of refuge of Hari to be the best course.

उपद्रवा न बाधन्ते कृते महत आश्रये ।
प्रह्लादे कारितं पित्रा निष्फलं ताडनाद्यभूत् ॥ १४

14. No affliction is caused when one seeks refuge of the great. Thus *the chastising of Prahlāda* effected by his father proved futile.

विस्मृता न भवेद्विद्या गुर्वनुग्रहशालिनः ।
न प्रह्लादो विसस्मार सत्तत्त्वं नारदोदितम् ॥ १५

15. One who has the blessings of the teacher does not forget the knowledge he has gained. Prahlāda did not forget the Supreme Truth explained by Nārada.

परोक्तिदूषितधियो विद्वानज्ञान्प्रबोधयेत् ।
सत्तत्त्वं दैत्यपुत्रेभ्य प्रह्लादः संन्यवेदयत् ॥ १६

16. The learned must enlighten the ignorant whose intellect is defiled by the (wrong) advice of others. Prahlāda proclaimed the Self Existent Principle to sons of daityas.

अत्युत्कटं सुदुष्कर्म न कुर्यादकुतोभयः ।
स्तम्भोत्थेन नृसिंहेन हिरण्यकशिपुर्हत. ॥ १७

17. Thinking that one need have no fear from any quarter, one must not do exceedingly wicked deeds; Hiraṇyakaśipu (who did exceedingly wicked deeds) was killed by Nṛsiṁha (man-lion) who sprang up from the pillar.

कोपं विहाय कुर्वन्ति बालके प्रीतिमुत्तमाः ।
हित्वा ब्रह्मादिकान्प्रीतः प्रह्लादस्याभवद्धरिः ॥ १८

18. The best of men giving up anger take delight in children. Hari (Viṣṇu) (abandoning all anger as Nṛsiṁha and) ignoring Brahmā and others was pleased with Prahlāda.

तातमुद्धरते दोषात्सुपुत्रः स्वेन तेजसा ।
प्रह्लादः पितरं पूतं नृसिंहवरतो व्यधात् ॥ १९

19. A good son by his own prowess raises up the father from his sins. Thus Prahlāda got his father (Hiraṇyakaśipu) purified (from his sins) through the boon from Nṛsiṁha.

पूर्वं नाश्यमुपायेन बलं शत्रोर्वधेच्छुना ।
विष्णुर्मयस्य गौर्भूत्वा सिद्धामृतरसं पपौ ॥ २०

20. A person wishing to kill the enemy must at first, by some means destroy his strength. Viṣṇu assuming

the form of Maya's cow drank the divine nectar (which revived the dead asuras).

अन्यतोऽपि बलं प्राप्य शत्रूनुन्मूलयेत्सुधीः ।
ददाह त्रिपुरं गुप्तो भगवत्तेजसा शिवः ॥ २१

21. The intelligent must destroy the enemy resorting to even external help. Siva with the aid of the power of Viṣṇu burnt the Tripura.

असंग्रहपरश्च स्याद्दैवलब्धप्रतोषवान् ।
मुनिर्मधुव्रताग्र्याह्योः शिक्षयारमतेदृशः ॥ २२

22. One must not be given to hoarding and must remain ever-contented with what comes of its own accord. A sage taking lessons from a (honey-) bee and a python remains ever contented under that vow.

विरोधान्महतां नष्टाधिका[1] स्याच्छ्रीरनुग्रहात् ।
प्राप नारदतां प्राप्तः शूद्रतामुपबर्हणः ॥ २३

23. One incurs much loss due to the enmity of the great; the prosperity that is gained with their blessing is greater. Upabarhaṇa (a gandharva) became a Śūdra (due to the curse of the creators of the world); (but due to the blessings of Brahmavādins) he was born Nārada (the son of Brahmā).

लक्ष्मीशोरुमतेर्लसद्गुणततेः सन्मध्वपूजारतेः
श्रीमत्सागरवेंकटेशविबुधाद्यं शान्तवायी सुतम् ।

नष्टव्याधिका-I

रामं प्राप सुनीतिभागवत उत्कृष्टेऽत्र तन्निर्मिते
सच्छ्लोकैर्दशभिर्लसन्द्विगुणितैः स्कधोऽगमत्
सप्तमः ॥ २४

इति श्रीसुनीतिभागवते सप्तम.स्वन्धः समाप्तः ॥

24· Rāma was born son to Sāntabāyī and to that learned man, Sāgara Veṅkaṭeśa, whose mind was excessively devoted to the consort of Lakṣmī, who shone with an abundance of virtues and who was always engrossed in the adoration of Srīman Madhvācārya. The seventh skandha, constituted of twice ten illuminating verses, of the excellent Sunīti–Bhāgavata composed by that Rāma, has come to an end.

Thus ends the seventh skandha of the sacred Sunīti–Bhāgavata.

अष्टमः स्कन्धः

यः स्वायंभुवसन्मनोश्च जगतः संरक्षको हस्तिनो
दध्रे मंदरभूभृतं मथनकृद्वार्धेः सुधां यो ददौ ।
देवेभ्योऽथ विमोहयंदितिसुतांसंतापयन्वज्रिणे
स्वर्गं बद्धबलिः श्रुतिश्चविधये कृष्णः स नो
रक्षतात् ॥ १

SKANDHA VIII

1. He who gave protection to the illustrious Svāyambhuva Manu, the universe and the elephant (Gajendra), who supported the mountain Mandara, churned the ocean, gave the nectar to the gods deluding the sons of Diti, oppressed the demons, assigned heaven to Indra, bound Bali and gave the Veda to Brahmā, may that Kṛṣṇa protect us.

लक्ष्मीप्राणपतेर्जये दिनपतेर्द्युत्यां मतौ गीर्पतेः
कीर्तौ देवपतेर्धृतौ गिरिपतेः शान्तौ च तारापतेः ।
व्याख्यानेऽहिपतेर्बलेऽनिलपतेर्गाम्भीर्यकेऽपांपते–
र्वक्तुं श्रीरघुचन्द्रसद्गुरुपतेः कोऽलं गुणान्सत्पतेः ॥ २

2. Who, verily, is competent to describe (enumerate) the qualities of the illustrious lord and eminent preceptor Śrī Raghucandra who is like the dearly loved lord of Lakṣmī (i. e., Viṣṇu) in victory, like the lord of the day (i. e., the sun) in effulgence, like the lord of speech (i. e., Bṛhaspati) in intellect, like the lord of gods (i. e., Indra) in fame, like the lord of mountains (i. e., Himavān) in firmness, like the lord of stars

(i. e., the moon) in patience, like the lord of serpents (i. e., Śeṣa) in eloquence, like the lord of winds (i. e., Prāṇa or Vāyu) in strength, and like the lord of rivers (i. e., Ocean) in depth?

अष्टमे वर्णितं स्कन्धे भगवद्भक्तसद्यश: ।
गीयते नीतिरूपेण विष्णुर्वैष्णवतुष्टये ॥ ३

3. That excellent glory of the devotees of the Supreme Being which is described in the eighth skandha (of the Bhāgavata Purāṇa) is being recounted here in the form of moral maxims for the pleasure of Viṣṇu and the Vaiṣṇavas.

श्रेष्ठाराधनसक्तस्य नैव[1] कुर्यादुपद्रवम् ।
यज्ञेनाप्ता हता दैत्या जग्धुं स्वायंभुवं मनुम् ॥ ४

4. One who is engrossed in the propitiation of the great must not be pestered. The daityas who wished to swallow Svāyambhuva Manu were slain by Viṣṇu, Yajña by name.

असत्यवादि दुःशीलो भूतद्रोही च नो भवेत् ।
एवं विधाश्च यक्षाद्या सत्यसेनेन घातिता: ॥ ५

5. One must not speak (untruth), do evil deeds or injure other beings. It was such Yakṣas (who violated these rules) that were slain by *Satyasena (Lord Hari).*

उपायान्तरहीनस्तु कार्यं स्तुत्यैव साधयेत् ।
गजेन्द्रः श्रीहरिं स्तुत्वा विमुक्तो नक्रवक्त्रतः ॥ ६

6. In the absence of other means one must achieve one's object by resorting to praise. Gajendra (the elephant) got released from the jaws of the crocodile by praising Hari.

1. स वे कु-I

गुरु संपादयेत्कार्यं सन्धि कृत्वापि शत्रुभिः ।
अमृतार्थे हरिप्रोक्ता देवा दैत्यैः सहोद्यताः ॥ ७

7. Great deeds must be accomplished, if needs be, by associating oneself with enemies. e. g., in order to get nectar (from the ocean) the gods made a joint effort with the daityas as advised by Hari (Viṣṇu).

उद्योगो न महाकार्ये कार्यं. स्वानुचिते बलात् ।
देवदैत्योद्धृतोऽद्रिस्तान्मन्दरोऽचूर्णयत्पतन् ॥ ८

8. One must not attempt to do great deeds beyond one's capability. Mount Mandara which was raised by the gods and demons (while churning the ocean) fell down and crushed them.

यत्रोचितो य आकारो बिभृयात्तत्र तं बुधः ।
कूर्मरूपेण गोविन्द उद्दधार हि मन्दरम् ॥ ९

9. The wise must at a particular time and place resort to that particular form (nature) which would suit that particular environment. Thus Govinda (Viṣṇu) raised Mandara only after assuming the form of Kūrma (tortoise).

नैव प्रार्थ्यं प्रतिष्ठार्थं वरं वस्तु विनाशकृत् ।
श्रान्ता[1] अतितरां दैत्या गृहीत्वा वासुकेर्मुखम् ॥ १०

10. One must not ask for a thing which is destructive thinking it to be better for one's prosperity; e. g., the daityas who took hold of the hood of Vāsuki (thinking it to be better than its tail) got extremely fatigued.

1. [illegible]

परद्वारा न सिद्धं चेत्स्वयं कार्यं प्रसाधयेत् ।
ममन्थ सर्वमथितमजितोऽब्धिं सुधाप्तये ॥ ११

11. One must, on one's own, get the work accomplished which one could not succeed in getting through others. *The ocean which was churned by all, for the sake of nectar, was (again) churned by Ajita,* i. e., Lord Hari.

लोकोपकृतये प्राप्तो नैव भङ्गोपि दूषणम् ।
रुद्रस्य विषपानोत्थो भूषणं गलकालिमा ॥ १२

12. The failure that one faces while endeavouring for a public cause does not become a blackmark. *The blackness on the throat of Rudra which resulted from his drinking the poison (at the churning of the ocean)* is rather an adornment.

प्रार्थयन्तमपि त्यक्त्वा दोषिणं गुणिनं भजेत्[1] ।
लक्ष्मी सुरासुरान्हित्वा वव्रे नारायणं पतिम् ॥ १३

13. Abandoning the wicked, though they *solicit*, a virtuous man is to be *resorted to. Lakṣmī after abandoning all the gods and demons chose* Nārāyaṇā as Lord.

परेषां सत्यनाशाय स्वाशक्तिं दर्शयेत्क्वचित् ।
धन्वन्तरिः समर्थोऽपि दैत्येभ्योऽमृतमत्यजत् ॥ १४

14. In order to destroy others, honesty one must some times pretend that one is weak. *Dhanvantari handed over the nectar to the daityas (though capable of* refusing them).

1. वेत्–I

त्यक्तसत्यैर्बलान्नीतं प्रसाध्यं वस्तु कूटतः ।
स्त्रीरूपो मोहयन्दैत्यांदेवेभ्योऽदात्सुधां हरिः ॥ १५

15. A thing which was taken away by dishonest people resorting to force must be regained by one by resorting to cunning. Lord Hari in the guise of a damsel deluded the daityas and (carried away and) gave the nectar to the gods.

स्वायोग्यं प्राप्नुयान्नैव कपटेन समन्वितः ।
अमृतं पिवतो राहोश्चकर्त हि शिरोऽच्युतः ॥ १६

16. One must not, resorting to cunning, appropriate what one is not qualified to possess. Acyuta (Lord Viṣṇu), verily, severed the head of Rāhu while drinking nectar (which he was not qualified to drink).

महतां दर्शनेनैव मायाजालं विनश्यति ।
विष्णुदर्शनतो नष्टा माया दैत्यविनिर्मितः ॥ १७

17. At the very sight of the illustrious, the snare of delusion is destroyed. The delusion created by the daityas disappeared at the sight of Viṣṇu.

क्षीणं पूर्वंगतं[1] पश्यन्कार्यार्थं न स्वयं व्रजेत् ।
जंभासुरो हतो युध्यन्वज्रिणा वलिघातिना ॥ १८

18. One must not engage oneself in accomplishing something after seeing the destruction of the others who made an attempt at it. Jambhāsura who, after seeing Bali slain by Indra, himself fought with Indra and was slain by him.

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1. कर्ते---I

क्वचित्क्षुद्रेण यत्सिध्येन्महता तन्न सिध्यति ।
फेनेनेन्द्रोऽहरद्वज्राच्छेद्यं हि नमुचेः शिरः ॥ १९

19. Sometimes a midget succeeds in doing what the giants do not. The head of Namuci which could not be severed even by the thunderbolt, was severed by Indra by means of foam.

प्राप्तार्थः कलहं मुञ्चेन्मध्यस्थेन निवारितः ।
विहाय समरं देवा नारदोक्त्या दिवं ययुः ॥ २०

20. Once the object has been realised one must give up quarrel when appealed to by a mediator, to give it up. (On getting nectar) the gods gave up the fight (with the daityas) and departed for heaven as advised by Nārada.

दुस्तरा मायिनो माया निःसङ्गैः पण्डितैरपि ।
योषिद्रूपं हरेः पश्यन्मायया मोहितो हरः ॥ २१

21. The illusion of the conjurer is difficult to overcome even for the learned who have given up all attachment. Siva was infatuated at the sight of the womanly form created by Hari through illusion.

सर्वस्वं च समर्प्यापि प्रीणयेत्प्राणरक्षकम् ।
बलिरिन्द्रहतः सर्वं शुक्रायोज्जीवितो ददौ ॥ २२

22. *One must propitiate one's saviour by gifting all one's belongings. Bali gifted all his belongings to Sukra who brought him back to life after being slain by Indra.*

समर्थोपि भवेत्त्रस्तः शत्रोर्विद्यावदाश्रयात् ।
शुक्रगुप्ताद्बलेर्भीता देवास्त्यक्त्वा दिवं ययुः ॥ २३

23. Even a clever man gets frightened when the enemy resorts to a learned man for help. The gods, afraid of Bali who was protected by Śukra, fled from heaven.

स्वात्मानमपि संदद्यादत्यंताराधितः पुमान् ।
आत्मानमेव तनयं प्रीतो दित्यै हरिर्ददौ ॥ २४

24. An extremely pleased man may surrender even his own self (in return). Hari who was pleased by Diti gave himself as son (to her).

अवाप्नोति फलं सद्यो महतो विप्रियं ब्रुवन् ।
आप्तवाञ्छुक्रतः शापं बलिः स्वश्रीक्षयप्रदम् ॥ २५

25. By speaking what is unpleasant to the great, one attains the bitter fruit thereof immediately. Thus Bali contracted the curse of losing his own prosperity from Śukra (who was angered by Bali's conferring upon Vāmana the three paces of land, in spite of his command not to confer).

प्रकाशनीयं विद्वद्भिः स्वरूपं कार्यसिद्धये ।
वामनो बलये व्याप्तं स्वरूपं समदर्शयत् ॥ २६

26. The wise must display their true form for the accomplishment of their object. Hence Vāmana manifested his expanded form to Bali.

माननीयो महान्दैवात्संप्राप्तः स्वगृहान्तिकम् ।
त्रिविक्रमपदं व्याप्तं द्वितीयं विधिरर्चयत् ॥ २७

27. One must show proper respect to the great who providentially happen to reach one's door. Brahmā

worshipped the foot of Trivikrama (Vāmana) which covered the lower worlds (and reached Satyaloka) at his second pace.

कार्ये गते तु कलहं नैव कुर्याद्रुषान्वितः ।
दैत्या हन्तुं हरिं प्राप्तास्ताडिता विष्णुपार्षदैः ॥ २८

28. When the object is lost, one must not quarrel in anger. The daityas who rushed at Hari (Vāmana) in order to kill him were beaten by the attendants of Viṣṇu.

अनुमन्येत सद्भक्त्या प्रभुणाविप्रियं कृतम् ।
प्रह्लादो वामनहृतामनुमेने बलेः श्रियम् ॥ २९

29. One must with devotion appreciate even an unpleasant deed done by the Lord. Thus though Bali was shorn of all his wealth by Vāmana, it was well appreciated by Prahlāda.

दीनोऽपि भ्रंशितः स्थानान्निबद्धो न त्यजेद्व्रतम् ।
बलेः सत्यव्रतस्त्वासीद्वामनो द्वारपालकः ॥ ३०

30. Even though poor, displaced (dislodged) from position and bound, one must not give up one's vow of truth. As Bali was true to his word, Vāmana became his door-keeper.

भिक्षित्वापीप्सितं देयं वयःश्रेष्ठाय बंधवे ।
स्वर्गं ददौ महेन्द्राय याचित्वा वामनो बलेः ॥ ३१

31. To a kinsman elder in age one must give the desired object even by begging (it from others). Thus Vāmana begged from Bali the three paces of land and gave the heaven to Mahendra.

आप्तोक्तं भावयन्भावि विदध्यात्तत्र तूचितम्[1] ।
सत्यव्रतो हि मत्स्योक्ति शृण्वन्नावि स्थितोऽभवत् ॥ ३२

32. When foretold about the future by a trustworthy person one must, after giving proper consideration to it do what is befitting as advised by the person. Satyavrata hearing the words of the fish remained in the boat.

नीचं रूपमपि ग्राह्यं भवेद्येन प्रयोजनम् ।
हरिर्मत्स्यो हयग्रीवं हत्वा वेदान्विधेरदात् ॥ ३३

33. One may assume even a low form if it becomes useful. Hari in the form of the fish slew Hayagriva and gave the Vedas to Brahmā.

लक्ष्मीशोरुमतेर्लसद्गुणततेः सन्मध्वपूजारतेः
श्रीमत्सागरवेंकटेशविबुधाद्यं शान्तबायी सुतम् ।
रामं प्राप सुनीतिभागवत उत्कृष्टेऽत्र तन्निर्मिते
सच्छ्लोकैर्दशभिर्लसंस्त्रिगुणितैः स्कन्धः
समाप्तोऽष्टमः ॥ ३४

इति श्रीसुनीतिभागवते अष्टमःस्कन्धः समाप्तः ॥

34. Rāma was born son to Sāntabāyi and that learned man, Sāgara Veṅkaṭeśa, whose mind was excessively devoted to the consort of Lakṣmi, who shone with an abundance of virtues of and was always engrossed in the adoration of Śrīman Mad- hvācārya. The eighth skandha, constituted of thrice ten *illuminating* verses, of the excellent Sunīti-Bhāgavata composed by that Rāma, has come to an end.
Thus ends the eighth skandha of the sacred Sunīti-Bhāgavata.

1. स्वपितम्····I

वर्णितं नवमे[1] स्कन्धे भगवद्भक्तसद्यशः ।
गीयते नीतिरूपेण विष्णुवैष्णवतुष्टये ॥ ३

3. That excellent glory of the devotees of the Supreme Being which is described in the ninth skandha (of the Bhāgavata Purāṇa) is being recounted here in the form of moral maxims for the pleasure of Viṣṇu and the Vaiṣṇavas.

गुरुमाराधयेत्कार्ये महति प्रत्युपस्थिते ।
गुरुप्रसादतः पुंस्त्वं प्राप्तेला हि मनोः सुता ॥ ४

4. When about to attempt a great deed one must worship the preceptor. Manu's daughter Ilā, attained manhood by the grace of the preceptor.

स्वरूपहानिकृद्दोषो ज्ञानाद्वाज्ञानतः कृतः ।
वृषध्रो हतगुः प्राप शूद्रतां गुरुशापतः ॥ ५

5. A (grave) sin committed by one knowingly or unwittingly becomes the cause of destruction of one's own form. Thus Vṛsadhra who killed the cow (unwittingly) became a Sūdra due to the curse of the preceptor.

उत्तमोऽप्यल्पकार्यार्थमाचरेद्दासवत्क्रियाम् ।
मरुतः परिवेष्टारो मरुत्तस्य मखेऽभवन् ॥ ६

6. The best person may sometimes, have to act like a slave for the benefit of a lesser person. The Maruts became the attenders (at the feast) on the occasion of the great sacrifice performed by Marutta.

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1. नवमस्कन्धे-I

विद्ययैव हि संसिध्येत्स्त्रीपुत्रादीष्टसाधनम् ।
प्रदाय विश्रवा विद्यां तृणबिन्दोः सुतां ह्यगात् ॥ ७

7. Learning alone leads one to success in getting the desired objects like wife, son, etc , e. g., Viśravā imparted knowlege to Tṛṇabindu and got his daughter (Ilavilā as wife).

स्त्रीणा हि सत्पतिप्राप्तावदृष्टं कारणं भवेत् ।
सुकन्या च्यवनं भेजे युवानं जरठं पुरा ॥ ८

8. Providence alone is responsible for women attaining good husbands,, e. g., Sukanyā enjoyed with the youthful Cyavana who was a decrepit before (at the time of her marriage).

कालं नोल्लङ्घयेदिष्टे महतः संमतीच्छया ।
रेवत्या हि वरा नाप्ताः कृता हृदि ककुद्मिना ॥ ९

9. One must not let time pass in the hope of getting the approval of the great for the performance of what is desirable. Revatī (daughter of Kakudmin) could not get any of the bridegrooms, cherished in heart by Kakudmin.

अर्जयेद्द्रविणं सत्यवाद्यनिच्छन्पराजितम् ।
ऋतवादी हि नाभागो बहुलं धनमाप्तवान् ॥ १०

10. One must, without coveting others' property, earn wealth by honest means. Nābhāga who always spoke the truth received much wealth.

पीडयेद्वैष्णवान्नैव महानपि तपस्व्यपि ।
अम्बरीषार्त्तिकृत्प्राप्तो दुर्वासा असमां दशाम् ॥ ११

11. However great an ascetic one might be, one must not harm a devotee of Viṣṇu. Sage Durvāsā who harassed Ambarīṣa (a devotee of Viṣṇu) had very bitter experience.

> नोल्लङ्घनीयः सकलैरपि प्राणात्यये विधिः ।
> इक्ष्वाकुणा विकुक्ष्याख्यः सुतस्त्यक्तः शशादनः ॥ १२

12. One must never give up one's duty (enjoined in the Vedas) even at the peril of death. Ikṣvāku abandoned his son named Vikukṣi who ate the flesh of a hare (and gave the remainder for śrāddha purposes, thereby violating the rite).

> स्वकीयकार्यसंप्राप्त्यै लभेत लघुतां सुधीः ।
> शक्रो घातयतो दैत्यान्ककुत्स्थस्यास वाहनम् ॥ १३

13. The learned must practise humility for the accomplishment of one's own object. Indra (in guise of a bull) became the vehicle of Kakutstha who slew the *daityas*.

> वधे शक्तोऽपि नो कुर्याद्विग्रहं क्रूरवैरिणा ।
> धुन्धुमारसुता दग्धा धुन्धुनापि विनश्यता ॥ १४

14. Even though capable of slaying the cruel enemy one must not quarrel with him. The sons of Dhundhumāra (i. e. Kuvalayāśva) were burnt (by the fire that issued from the mouth of Dhundhu) though Dhundhu himself was killed (by Kuvalayāśva and hence his name Dhundhumāra).

> लोकस्य नैव बुद्ध्यादिबलं दैवबलं बलम् ।
> मान्धाता निर्गतः कुक्षेर्युवनाश्वश्च नोमृतः ॥ १५

15. Intelligence and other virtues of a person are not really powerful. Fate alone is really powerful. Yuvanāśva (through providence) did not die though Mandhātā burst forth from his abdomen.

सर्वथापि त्यजेदेव मुमुक्षुः सङ्गमन्यतः ।
मत्स्यसङ्गात्प्रियापुत्रबन्धनं प्राप सौभरिः ॥ १६

16. He who is desirous of mokṣa must always avoid attachment to all other things in the world. Saubhari (while performing penance in the river Yamunā) observed the pleasures of fishes and got himself attached to (fifty) wives and (five thousand) children.

स्वयशो गायतः पुंसः साध्वसं ध्वंसयेद्बुधः ।
गंधर्वान्तस्मृतेः सर्पात्पुरुकुत्सोऽहरद्भयम् ॥ १७

17. The wise must remove the fear of a person who sings his glory. Purukutsa extracted a promise from the serpent (king) that whoever remembers the story of his (Purukutsa's) killing of the Gandharvas, would be rid of the fear from the serpents.

पराभूतस्तु महता महांतं परमाश्रयेत् ।
गुरुशप्तस्त्रिशङ्कुः स्वर्गतः कौशिकतेजसा ॥ १८

18. When humbled by a great man, one must always resort to another great person. Triśaṅku who was cursed by his preceptor reached heaven through the power of Viśvāmitra's austerities.

अशुभं वारयेत्प्राप्तं कालस्यातिविलङ्घनात् ।
हरिश्चन्द्रसुतस्त्रातो वरुणाद्रोहितो न किम् ॥ १९

19. One must always prevent evil by postponing it. Was not Rohita, son of Hariścandra, rescued from Varuṇa, (by always postponing the sacrifice)?

∴ स्वदुष्कृतोदये संपत्क्षणमात्राद्विनश्यति ।
बाहुकोऽरिहृतश्रीको ममार विपिने नृपः ॥ २०

20. At the maturity of the fruits of one's sins, one's property gets instantly destroyed. King Bāhuka, robbed of his wealth by enemies, died in forest.

नाशहेतौ कृतेप्यन्यैर्भव्यं नियमतो भवेत् ।
सपत्नीदत्तविपतः सहैव सगरोऽजनि ॥ २१

21. What is to happen will as a rule come to pass in spite of the measures taken to prevent it. Sagara was born with the poison (gara) administered to his mother (by the co-wives).

अतिक्रमस्तु महतो न कार्यो बहुभिर्जनैः ।
सागराः कपिलद्रोहान्मृताः षष्टिसहस्रिणः ॥ २२

22. Several persons together must not violate a great person. The sixty-thousand sons of Sagara died due to their having offended Kapila.

यत्नो देहव्ययेनापि कार्यो बंधुशुभाप्तये ।
प्रख्यातावंशुमत्पूर्वौ गङ्गानयनतत्परौ ॥ २३

23. For the welfare of kinsmen one must put all effort even at the expense of one's own body; e. g., Dilīpa and his predecessor Aṁśumān became well-known in their efforts to bring down the Gaṅgā (to rejuvenate the sons of Sagara).

दत्त्वा परेष्टं किमपि लभेत स्वप्रियं ततः ।
ऋतुपर्णोऽक्षहृदयदोऽश्वविद्यां नलादगात् ॥ २४

24. One must get one's desired object from another by giving him in exchange that which is desired by

him. Ṛtuparṇa imparted the Akṣahṛdayavidyā (the Science of playing at chess) to Nala and received *Aśvavidyā (equestrian science) (in return).*

यादृशं कर्म कुरुते तादृशं फलमश्नुते ।
ब्राह्मण्या रतिहृत्रैव कल्माषाङ्घ्री रतिं ययौ ॥ २५

25. Whatever (deed) one does, one derives the fruit thereof. Kalmāṣapāda who deprived the wife of a Brāhmaṇa *of amorous sports (with her husband) could not* have the same pleasure with his wife (due to the curse of the Brāhmaṇa's wife).

आयुषोपचयं जानन् कार्यं प्रागेव साधयेत् ।
मुहूर्तमायुर्ज्ञात्वा स्वं खट्वाङ्गो बंधनं जहौ ॥ २६

26. Realising that life ebbs away every moment one must do what is to be done betimes. Khaṭvāṅga *gave up all attachment knowing that only one muhūrta* of his life remained.

माननीयः पितावश्यं स्त्रीवशोऽकुशलोऽपि वा ।
रामो दशरथस्याज्ञां स्वीकृत्य प्रययौ वनम् ॥ २७

27. One's father must always be honoured be he henpecked or inefficient. e. g., Rāma repaired to forest *obeying the command of Daśaratha.*

आत्मानं यत्नतो रक्षन्नश्यत्स्वकुलमुद्धरेत् ।
सूर्यवंशं कलेरन्ते मरुः[1] किं नोद्धरिष्यति ॥ २८

28. Saving oneself with effort, one must save one's family (race) from being extinct. Will Maru not save the Solar race (from being extinct?) at the end of the Kali Age?

1. मरुत्किं—I

परघातकरो लोके बृहन्नपि न जीवति ।
वसिष्ठस्तु निमिं शप्त्वा मृतोऽभूत्तस्य शापतः ॥ २९

29. Even the great who do harm to others, do not live (long). Vasiṣṭha who cursed Nimi, died instantly at the counter curse of Nimi.

दुर्जया विषया पुंसा विदुषापि विवेकिना ।
चन्द्रो बृहस्पतेर्भार्यां जहार विषयातुरः ॥ ३०

30. Temptation to enjoy (worldly objects) is difficult to be overcome even by a learned man who has acquired discrimination. Candra (Soma) (overcome by desire) kidnapped the wife of Bṛhaspati.

विश्वासो नैव कर्तव्यो नारीषु स्वैरवृत्तिषु ।
विहाय प्रययौ कान्तं पुरूरवसमुर्वशी ॥ ३१

31. One should not trust a self-willed woman. Urvaśī (a self-willed celestial damsel) departed (for her heavenly abode) deserting her husband, Purūravas.

यत्नेन दुर्लभं दत्त्वा प्राप्नुयाद्वस्तु तादृशम् ।
लेभे सत्यवतीं गाधेर्ऋचीकोऽश्वसहस्रदः ॥ ३२

32. Giving away with effort something that is difficult to obtain, one must obtain a thing of similar nature (i. e. difficult to obtain). Ṛcīka gave a thousand horses to Gādhi and received in return Satyavatī (daughter of Gādhi) as wife.

दुर्लभं वस्तु मित्रस्य लुब्धः सन्न नयेद्बलात् ।
जमदग्नेर्हरन्धेनुं कार्तवीर्यो हतोऽर्जुनः ॥ ३३

33. One must not, out of greed, take away by force something belonging to a friend which is difficult to

obtain. Kārtavīrya Arjuna who carried away (by force) the cow of (sage) Jamadagni was (on that account) slain (by Paraśurāma).

अविचार्यैव कुर्वीत त्वरया वचन पितु ।
माता राम सह भ्रातृन् जमदग्न्युदितोऽवधीत् ॥ ३४

34. One must without any hesitation carry out the command of one's father immediately. Rāma (Paraśurāma) at the command of (his father) Jamadagni killed his mother along with his brothers

न हन्याद् दुर्बलो दैवाच्छिद्रे प्राप्ते महात्मन. ।
जमदग्न्यन्तका नष्टा न किमर्जुनसूनव ॥ ३५

35. A weak man must not, taking advantage of chance that has come to him slay great persons Did they—the sons of Kārtavīryārjuna who slew Jamadagni—not perish?

विनश्यति कुल सर्वमेकस्यैवापराधत ।
अर्जुनात्मजदोषेण क्षीणा क्षत्रियसन्ततिः ॥ ३६

36. The entire family goes to ruin due to the fault of one member. e. g., due to wickedness of the sons of Kārtavīryārjuna the entire Ksatriya race perished.

आत्मैवोद्धारक स्वस्य पिता माता न वापर ।
विमुक्त पितृविक्रीत. शुन शेप सुरान्स्तुवन् ॥ ३७

37. Oneself rather than one's father or mother, or another person is one's own saviour. Śunahśepa who was sold by his parents saved himself propitiating the gods.

भजेत संपदं भोगे दक्षश्चिरतरं स्थिराम् ।
अलर्को बुभुजे पृथ्वीं बहुवर्षसहस्रकम् ॥ ३८

38. Only those who are clever at enjoying riches attain steady and lasting fortune. Alarka enjoyed (overlordship of) the earth for several thousand years.

स्ववशे स्थापितं द्रव्यं प्रतिदद्याद्रहोऽर्थितः ।
इन्द्रायाप्रतियच्छन्तः स्वर्गं नष्टा रजेः सुताः ॥ ३९

39. When begged secretly one must return the deposit entrusted to him. The sons of Rāji, who did not return the kingdom of heaven to Indra, perished (killed by Indra).

नेच्छेत्सुधीर्महैश्वर्यमहंकारमदप्रदम् ।
नहुषेण यतिर्दत्तं राज्यं न जगृहे यतः ॥ ४०

40. The wise must not desire for sovereignty which would produce arrogance and intoxication That was why Yati did not accept the kingdom offered by Nahuṣa.

गृह्णीयादनभिप्रेतं स्वायोग्यमपि चार्थितः ।
देवयानीमुदवहद्ययातिः शुक्रकन्यकाम् ॥ ४१

41. When entreated, one may accept even that which is not liked by one nor worthy of one's position. Yayāti married Devayānī, the daughter of Śukracārya (at her entreaties).

धर्ममप्याचरेन्नैव प्रतिकूलं महात्मनः ।
शर्मिष्ठां रमयन्धर्माद्ययातिर्लब्धवान् जराम् ॥ ४२

42. One must not do even an approved deed if it goes against the wishes of the great. Yayāti following the code of conduct (of a Kṣatriya) enjoyed with Śarmiṣṭhā which resulted in his decrepitude.

याचितस्तनयः पित्रे प्राणानपि समर्पयेत् ।
अर्पितस्ववयाः पूरुर्जातो भूमण्डलाधिपः ॥ ४३

43. At the request of the father the son must surrender even his own life; Pūru who surrendered his own youth (to his father) became the overlord of the entire Earth.

स्वमनो रमते यस्मिन्नाचरेत्तन्महामतिः ।
मनः प्रवृत्तेर्दुष्यन्त उपयेमे शकुन्तलाम् ॥ ४४

44. A man of great understanding must act according to the dictates of his conscience. As his mind was attracted towards Śakuntalā, Duṣyanta married her.

कथंचिदपि सत्पुत्रं लभेतातिप्रयत्नवान् ।
भरतः प्राप देवेभ्यो भरद्वाजं सुतं यथा ॥ ४५

45. One must with great effort and by any means get a good (*virtuous*) *son, just as* Bharata *obtained* from the gods, the son Bharadvāja.

दद्यादेवार्थिने किंचिदपि धीमानकिंचनः ।
रन्तिदेवो ददद्भोज्यं क्षुधितोऽप्याप सद्यशः ॥ ४६

46. The wise, though of meagre means, must give something to one who begs. Rantideva though himself hungry offered his food to the guests and thereby attained great fame.

यद्वस्तु महतां योग्यं तेभ्यः प्राङ् न लभेत तत् ।
शन्तनोः परिवेत्तुर्यदिन्द्रो राष्ट्रे ववर्ष न ॥ ४७

47. What is worthy of the great must not be appropriated by lesser persons even before they do. Indra

did not send rain in the kingdom of Śantanu because he ascended the throne before (his elder brother Devāpi).

स्वपुत्रायैव शान्ताय विद्यामुपदिशेद्वराम् ।
व्यासः शुकाय पैलादीन्हित्वा भागवतं जगौ ॥ ४८

48. The highest knowledge must be imparted only to one's own son who is of tranquil nature. Vyāsa narrated the Bhāgavata to (his own son) Śuka, ignoring Paila and others.

श्रीहरिं शरणं गच्छेत्प्राप्तायां परमापदि ।
द्रोणेर्ब्रह्मास्त्रत. कृष्णो ररक्ष हि परीक्षितम् ॥ ४९

49. When facing great danger one must resort to Hari (Viṣṇu). Parīkṣit was rescued by Kṛṣṇa from the Brahmāstra released by Asvatthāmā (son of Droṇa).

दुष्टाः सर्वेऽपि हन्तव्या एकस्मिन्नपकारिणि ।
तक्षकारिरहीनग्नौ जुहाव जनमेजयः ॥ ५०

50. All the wicked persons must be destroyed though the offender is only one. Janamejaya sacrificed all the snakes into the fire because of his enmity towards Takṣaka (who killed Parīkṣit, his father).

अयत्नेनैव दुर्लभ्यं प्राप्यते पुण्यशालिना ।
ऋष्यश्रृङ्गो नृपसुतां कर्णं चाधिरथो ह्यगात् ॥ ५१

51. The meritorious attain without any effort what is difficult to obtain. Sage Ṛṣyaśṛṅga obtained the daughter of the king (Romapāda?) and the king Adhiratha got Karṇa (as child).

द्वितीयां नोद्वहेद्भार्यां सुतार्थी त्वरयान्वितः ।
ज्यामघो नाप किं पुत्रं शैब्यायामेव कालतः ॥ ५२

52. One must not, in haste marry a second wife, aspiring for a son. Did Jyāmagha not beget a son in Śaibyā in course of time?

वृथा विद्यां परीक्षेत नैवाधर्मं तु नाचरेत् ।
कुन्ती प्राप्ता रवेः पुत्रं कृष्णेनाधर्मिणो हताः ॥ ५३

53. One must not in vain put to test one's knowledge; nor must one practise unrighteousness. To Kunti (*who invoked the sun to test the powers of the* Mantra) was born a son Karṇa; and the unrighteous were slain by Kṛṣṇa.

लक्ष्मीशोरुमतेर्लसद्गुणततेः सन्मध्वपूजारतेः
श्रीमत्सागरवेंकटेशविबुधाद्य शान्तबायी सुतम् ।
रामं प्राप सुनीतिभागवत उत्कृष्टेऽत्र तन्निर्मिते
स्कन्धोऽन्तं नवमोगमत्परिलसच्छ्लोकैश्च
पञ्चाशतः ॥ ५४

इति श्रीसुनीतिभागवते नवमःस्कन्धः समाप्तः ॥

54. Rāma was born son to Śāntabāyī and to that learned man, Sāgara Veṅkaṭeśa, whose mind was excessively devoted to the consort of Lakṣmī, who shone with an abundance of virtues and who was always engrossed in the adoration of Śrīman Madhvacāryā. The ninth skandha, constituted of fifty verses, of the excellent Sunīti-Bhāgavata composed by that Rāma, has come to an end.

Thus ends the ninth skandha of the sacred Sunīti-Bhāgavata.

52990.

दशमः स्कन्धः

देवव्रयामुदभून्नुतो विधिमुखैर्नन्देष्टकृद्दुष्टहृद्
गोपीर्योऽरमयत्सतश्च सबलं कंसं च बार्हद्रथम् ।
जित्वाजौ नरकादिकानपि कुरून्संनाश्य पार्थप्रियो
रेमे स्त्रीसुतपूर्वकैर्निरुपमैः कृष्णः स नो रक्षतात् ॥ १

SKANDHA X

1. He who at the request of the gods led by Brahmā, was born of Devakī, who fulfilled the desires of Nanda, slew the wicked, gave delight to the gopis, slew Kaṁsa and vanquished Jarāsandha, Naraka and other asuras in battle, destroyed the Kurus and became dear to the Pāṇḍavas, who rejoiced in the company of wives and sons who had no equals in the world–may that Kṛṣṇa protect us.

लक्ष्मीशोरुमते लसद्गुणतते सन्मध्वपूजारते
चीर्णाग्र्यानुसृते जितारिसमिते
व्याख्यातशास्त्रश्रुते ।
निर्दोषावगते बुधाहितनते सत्कीर्तिपूर्णक्षिते
सेवे सागरवेंकटेशबुध ते पादाम्बुजं सद्व्रते ॥ २

2. Oh, learned Sāgara Veṅkaṭeśa, whose mind is excessively devoted to the consort of Lakṣmī, who is radiant with an abundance of virtues, who is always engrossed in the adoration of the illustrious Madhvācārya, who accepts the authority of the

elders, who has vanquished the rivals in the assembly, who has explained *the Śāstra contained in the Veda*, who has acquired the faultless knowledge, who is praised by the learned, whose excellent fame has pervaded *the entired world*, who is endowed with the true essence—your lotus-feet, I adore.

वर्णितं दशमे स्कन्धे भगवद्भक्तसद्यश. ।
गीयते नीतिरूपेण विष्णुवैष्णवतुष्टये ॥ ३

3. That excellent glory of the *devotees of* the Supreme Being which is described in the tenth skandha (of the Bhāgavata Purāṇa) is being recounted here in the form of *moral maxims for the* the *pleasure* of Viṣṇu and the Vaiṣṇavas.

स्वार्थादप्यधिकं सन्त· परकार्यार्थमुद्यता: ।
भूभारहृतये ब्रह्मा विष्णूक्तमवदत्सुरान् ॥ ४

4. The virtuous are more concerned with the welfare of *others rather than their own. Brahmā related to* the gods what *Viṣṇu* told him regarding the lessening of the burden of Earth.

दुष्टस्य मित्रभावेन विश्वस्यान्न विचक्षण: ।
श्रुताशरीरवाक्कंसो भगिनी हन्तुमुद्ययौ ॥ ५

5. A clever person *must not trust* a wicked one who behaves like a friend. Kaṁsa (who with reins in hand, was driving his sister Devakī and brother-in-law Vasudeva to their city of Śūrasena) on hearing *the incorporeal voice got ready to kill his own sister,* at once.

विनाशं विविधोपायैः सद्यः प्राप्तं निवारयेत् ।
उक्त्वा पुत्रार्पणं शौरिररक्षत्कंसतः प्रियाम् ॥ ६

6. A danger that one has to face (unexpectedly) must somehow be averted by resorting to any means. Vasudeva (Śauri) saved his wife (Devakī) from (being slain by) Kaṁsa promising (to bring to) him all his sons (born of her).

नैव विश्वसनीया वागसतोऽविजितात्मनः ।
कंसेन प्रतिदत्तेऽपि नानन्दच्छौरिरात्मजे ॥ ७

7. The words of a wicked person who has no control over himself must not be trusted. Though Kaṁsa returned his son (namely Kīrtimān) to Vasudeva (Śauri), Vasudeva did not feel happy.

सन्मार्गं संत्यजन्त्यज्ञाः परवाग्भिन्नबुद्धयः ।
सर्वान्निपीडयामास कंसो नारदबोधितः ॥ ८

8. The ignorant abandon the right path on losing their (power of) discernment due to the (wrong) advice of others. Instigated by Nārada, Kaṁsa began to oppress all.

कर्तुं यथा यदीशेन प्रोक्तं कार्यं तथैव तत् ।
देवक्या अनयद्गर्भं योगमाया हि रोहिणीम् ॥ ९

9. Whatever may be the deed the master has advised to perform in a particular manner, it must be done in that manner itself. Yogamāyā substituted (removed) the embryo from Devaki's womb and deposited it into Rohiṇi's womb.

संधृतस्वमहाकार्यंभारं स्तुत्या प्रहर्षयेत् ।
प्रादुर्भूतोऽथ देवक्यां विष्णुर्ब्रह्मादिभिः स्तुतः ॥ १०

10. He, who has undertaken a *great deed for us*, must be praised in order that he may be pleased. Viṣṇu who manifested in (the womb of) Devakī, was worshipped by *Brahmā and others.*

वस्तूत्तममतिक्लेशं विना न प्राप्यते जनैः ।
पितृस्तुतो हरिः प्रोचे स्वजन्म प्राक्तपः फलम् ॥ ११

11. Great things are not achieved without great effort. (Kṛṣṇa) when praised by his parents (Vasudeva and Devakī) explained his own birth (as their son) as the result of the austerities practised (by them) before.

सति दैवसहाये किं कर्तुं न प्रभवेन्नरः ।
वसुदेवो व्रजे कृष्णं न्यस्यानिन्ये हि चण्डिकाम् ॥ १२

12. What is it that cannot be achieved by a man who is blessed with God's grace? Vasudeva after depositing Kṛṣṇa in Gokula, brought back Caṇḍikā (to Mathurā).

वारितोऽपि विनाश्येष्टं मूर्खः पश्चात्प्रतप्यते ।
कंसस्ताडितकन्योक्तः स्वसृशौरी असान्त्वयत् ॥ १३

13. The foolish even though dissuaded, destroy what is desirable and repent later. Kaṁsa, (did not pay heed to Devakī's words but later on) hearing the words of Caṇḍikā repented and tried to console Śauri (Vasudeva) and his own sister (Devakī).

अतिविभ्रष्टबुद्धिः स्यात्स्वयमज्ञोऽज्ञबोधितः ।
सद्बधायादिशद्दैत्यान्कंसः संमन्त्र्य मन्त्रिभिः ॥ १४

14. The intellect of one, who is by nature ignorant and is counselled by the ignorant, gets extremely bewildered. Thus after consulting the ministers, Kaṁsa ordered the daityas to persecute the pious.

बाले दृष्टेऽपि सामर्थ्यं जायते न महत्वधीः ।
रक्षां विदधिरे गोप्यः पूतनाघातिनो हरेः ॥ १५

15. Even in spite of demonstration people do not believe that a child may possess extraodinary strength. The *gopīs did many things (such as making him wear amulets etc.)* to protect the body of the slayer of Pūtanā (as though he were an ordinary human child).

साक्षाद्द्रष्टुरुक्तमज्ञो न श्रद्धाति कुयुक्तिभाक् ।
अनोक्षभङ्गं स्वीचक्रुर्न गोपः कृष्णनिर्मितम् ॥ १६

16. The ignorant one of ill-reasoning does not believe the words of an eye-witness. Nanda did not believe Kṛṣṇa to be responsible for the breaking of the pole of the cart.

रुद्धो येन न तं मुञ्चेत्तेन त्यक्तुमपीच्छतः ।
श्रीशो गुरुस्तृणावर्तनीतोऽमुञ्चंस्तमावधीत् ॥ १७

17. A person must not leave him by whom he is taken prisoner eventhough that person wishes to set him free. Tṛṇāvarta who was carrying away Kṛṣṇa desired to set him free on account of his heaviness; Kṛṣṇa did not leave him, but killed him.

केनाप्युपायेनात्मीयं महिमानं प्रकाशयेत् ।
जृम्भमाणो मुखेऽनन्तो विश्वं मातुरदर्शयत् ॥ १८

18. One must by some means reveal one's greatness. e. g., The Infinite One (Kṛṣṇa) showed his mother the entire universe in his yawning mouth.

स्वकार्यं साधयेद्गूढो रहस्याप्तेऽप्यरेर्भये ।
चकार नामकरणं गर्गः श्रीरामकृष्णयोः[1] ॥ १९

19. When there is fear from enemies, one must get the things done, in secret. Garga performed the naming ceremony of Rāma and Kṛṣṇa in secret.

यादृशो धृत आकारः कर्म तादृशमाचरेत्[2] ।
विततान विभुर्बालो बाललीलाः पृथग्विधाः ॥ २०

20. One must perform those deeds which suit the form assumed by one. Thus the Lord as a child indulged in different types of childish sports.

मनस्वी न स्वमाहात्म्यं ब्रूयात्किंतु प्रदर्शयेत् ।
मृदोऽशनाद्धरिर्मत्रोपालब्धोऽदर्शयज्जगत् ॥ २१

21. A wise man must not speak about one's own greatness by word of mouth, but, on the contrary, must show it in deeds. Kṛṣṇa (Hari) when reproached by his mother for swallowing earth, showed the entire world to his mother by opening his mouth.

1. श्रीमकृष्णयोः–I 2. तादृश आ–I

स्वभक्तवश्यतां यायाद्दर्शयित्वात्मदक्षताम् ।
वन्धं प्राप यशोदाया भित्त्वेशो[1] दध्यमत्रकम् ॥ २२

22. After showing one's powers one must submit oneself to one's votaries. After breaking the pot containing the curd (and after foiling Yaśodā's all attempts to tie him up) the Lord (Kṛṣṇa) allowed himself to be bound by Yaśoda.

उद्धरन्ति विपद्भ्योऽन्यानस्वस्था[2] अपि साधवः ।
कुबेरपुत्रौ देवर्षेः शापात्प्रभुरमोचयत् ॥ २३

23. The virtuous, though themselves not feeling comfortable, rescue others from adversity. e. g., the Lord (Kṛṣṇa) who was tied to the mortar by Yaśodā) delivered the sons of Kubera from the curse of the devarṣi Nārada).

सर्वो भजति कार्यार्थं प्रियः कोऽपि न कस्यचित् ।
गोपा वृंदावनं जग्मुर्दृष्ट्वोत्पातान्वृहद्वने ॥ २४

24. In the world one waits upon another only to serve one's own purpose; no one is dear to another. The gopas who were residing in forest abandoned it, and repaired to Vṛndāvana, on seeing some ill-omens there.

सत्संगतिर्न वा जातिर्दुःशीलस्य सुखप्रदा ।
कृष्णेन रक्षता वत्सान्वत्सरूपोऽसुरो हतः ॥ २५

25. Neither excellent company nor (high) birth gives happiness to the wiked (minded). The demon in the guise of a calf was slain by Kṛṣṇa who was tending the cattle.

1. भित्त्वेशो-II 2. घन्यानस्वस्था-I

दर्शितेऽपि स्वसामर्थ्ये हन्याद्भूयः कृतागसम् ।
मुक्तोऽर्यास्यं दहन्कृष्णोऽभिनद्घातोद्यतं बकम् ॥ २६

26. Even after having been shown one's valour if the *enemy repeats the offence, he must be killed.* Once Kṛṣṇa burnt the throat of *Baka* while being swallowed, and freed him, but again the asura attempted to kill Kṛṣṇa and was slain.

अभीष्टं सुलभं पुंसां विनष्टे विघ्नकर्तरि ।
रामेण निहते तालफलान्यादन्हि धेनुके ॥ २७

27. Once the obstructor has been destroyed, the desired objects become easily available to people. When Dhenuka was killed by Rāma the people verily enjoyed the *fruits of the palmyra tree* (in the Tāla grove).

सर्वसंपत्करं नृणां महत्कारुण्यवीक्षणम् ।
अजीवन्हरिणा दृष्टा गोपा पीतविषाम्भसः ॥ २८

28. A compassionate glance of the great brings all kinds *of prosperity to people.* The gopas who drank the poisoned *water of Yamunā were revived by a (mere)* look from Hari (Kṛṣṇa).

बहूनामर्थ इष्टानां प्रियमेकं परित्यजेत् ।
ममर्द कालियं वीक्ष्य नंदादीदुःखितान्विभुः ॥ २९

29. One may sacrifice a dear object in order to accomplish several desired objects. The Lord (Kṛṣṇa) tormented Kāliya preceiving the distress of Nanda and others.

लोकोपद्रवकर्तारं साधुं निष्कासयेदपि ।
यमुनायाः स्तुतः कृष्णः कृष्णाहिमुदवासयत् ॥ ३०

30. One who torments the people, though honourable, must be expelled. e. g., Kṛṣṇa who was praised by the wives of Kāliya expelled the serpent from (the river) Yamunā.

व्यसनं केन न प्राप्तं प्रभूणां किं नु दुष्करम् ।
दहन्तं निशि गोपालान्दावाग्निमपिवत्प्रभुः ॥ ३१

31. Who has not experienced sorrow? What is impossible to the powerful? The Lord (Kṛṣṇa) devoured the forest-fire which was consuming the cowherds at night.

निहन्याद्वञ्चकं मित्रं शठत्वे प्रकटे सति ।
प्रलम्बो हलिना गोपरूप्युद्दह्य द्रवन्हतः ॥ ३२

32. The friend who cheats must be slain when his fraud is exposed. Thus Pralamba who in the guise of a cowherd speedily carried away Balarāma, was slain by him when his real form was revealed.

सुकरं महतोऽन्येषां प्रयत्नैरपि दुष्करम् ।
गोपैरलब्धान्विभ्रष्टांगोगणान्हरिराह्वयत् ॥ ३३

33. That which is hard for others to do even with great effort, is easily done by the great. The cattle that went astray and could not be traced by the cowherds was brought back by Hari (Kṛṣṇa) (by merely calling them.)

व्यज्यते महतां शक्तिरापद्येव न संपदि ।
दह्यमानान् जुगोपेशो गोपान्पीत्वा वनानलम् ॥ ३४

34. The prowess of the illustrious is revealed not in prosperity, but in adversity. The Lord (Kṛṣṇa) devoured

the forest-fire and protected the cowherds from being burnt.

जह्यान्नैव सखीन्योग्यान्भोजनक्रीडनादिषु ।
क्रीडन् जलान्तिके गोपैर्बुभुजेऽन्नं वनेऽच्युतः ॥ ३५

35. One must not abandon well-suited companions at times of eating, playing, etc. Hence Acyuta (Kṛṣṇa) played with his friends near water (of ponds and lakes) in the forest and also ate rice in their company.

सद्गुणा यदि विद्यन्ते वर्ण्यन्ते ते स्वतो जनैः ।
श्रुतवेणुरवाः कृष्णक्रीडा गोप्यो ह्यवर्णयन् ॥ ३६

36. The people, on their own, praise the virtues of a person if there are any. On hearing the music of Kṛṣṇa's flute the gopis (damsels of Vraja) described his sports.

स्ववस्त्वप्यनुसृत्यैव लभेताग्र्यस्य हस्तगम् ।
मज्जने गोपिका नग्नाः कृष्णाद्वासांसि लेभिरे ॥ ३७

37. One's property gone into the hands of an important person can be recovered only by obeying him. The gopis who took the dip (completely) nude recovered their clothes from Kṛṣṇa by obeying his command.

गुरवोऽपि विमुह्यन्ति क्वचिन्नाज्ञा जन. अपि ।
मुकुन्दायार्पयन्नन्नं ब्राह्मण्यो न द्विजातयः ॥ ३८

38. Occasionally the learned are confounded (and do wrong) where the ignorant are not; the Brahmaṇas did not offer food to Kṛṣṇa but their wives did.

अपहार्यं स्वभक्तस्यापीष्टं दर्पनिवृत्तये ।
निवार्येन्द्रमखं रूपांतरेणादद्धरिर्बलिम् ॥ ३९

39. One must take away even from one's devotee that which is dear to him in order to remove his pride. Kṛṣṇa thwarted the sacrifice (which was to be performed in honour) of Indra and also partook the oblations assuming a different form (that of a mountain).

प्राप्तापद्यन्निमित्तं या वार्या तेनैव सा भवेत् ।
इन्द्रातिवृष्टेर्धृत्वावीव्रजं गोवर्धनं विभुः ॥ ४०

40. A calamity is to be averted only by him who caused it. Hence the Lord (Kṛṣṇa) because of whom Indra caused torrential rains, himself protected the cattle of Vraja by raising the Govardhana.

कुपिता अपि योगेन मृदवः स्युर्हि सज्जनाः ।
स्तुतोऽभिषिक्तो गोविन्दः स्वर्गं शक्रमवापयत्[1] ॥ ४१

41. The virtuous though annoyed are calmed down by means of ingenious and soothing words. Govinda (Kṛṣṇa) who was eulogised and consecrated by Indra, gave him Svarga (Heaven).

सिद्ध्यै विधेय[2] उद्योगः स्वयोग्योऽपि महात्मभिः ।
पाशिलोकं प्रभुर्गत्वा पितरं प्रत्युपानयत् ॥ ४२

42. Even the great must make an endeavour suitable to their position in order to attain success. The Lord (Kṛṣṇa) having gone to the region of Varuṇa brought back his father (Nanda, who was led to that region by the attendants of Varuṇa).

1. मवापयेत्—I 2. विधेयं—I

महताङ्गीकृतोऽभीष्टदानेन परिपाल्यते ।
दर्शयामास नंदादीन्वैकुण्ठं नन्दनन्दन: ॥ ४३

43. *He who has been accepted by his master as his own* is protected by him with the fulfilment of his desires. Thus Kṛṣṇa, the son of Nanda, gave Nanda and others a vision of Vaikuṇṭha.

प्राप्तस्यात्मगतित्वेन कार्यं सर्वमभीप्सितम् ।
कालिंद्यां गोपिका गानाकृष्टा हरिररीरमत् ॥ ४४

44. One must fulfil all the wishes of a person who approaches one considering one to be the only resort. Thus Kṛṣṇa the discus-bearer, delighted the gopis (satiating all their desires) who rushed to the river Kālindī (Yamunā) drawn by his music.

मदाहंकारनाशाय स्वकीयमपि खेदयेत् ।
अन्तर्हितो विभु. स्त्रीभि: क्रीडन्नप्येकया पुन. ॥ ४५

45. *One may cause sorrow to one's own* people for the annihilation of delusion and arrogance. Hence the Lord (Kṛṣṇa) disappeared *from the midst of the gopis, sometimes* sported with several gopis simultaneously and sometimes with only one.

स्वजनस्य गते गर्वे विदध्यादधिकं प्रियम् ।
गोपिकाभि: स्तुतो रासोत्सवेनारमयत्प्रभु: ॥ ४६

46. Once the pride of one's own people is humiliated, one must please them the more. Praised by the gopis, Kṛṣṇa delighted them with the festive (dance) known as Rāsa.

वरं पादप्रहारोऽपि श्रेष्ठान्मानो न नीचतः ।
सुदर्शनोऽभूच्छ्रीशाङ्घ्रेः स्पर्शान्नन्दं ग्रसन्नहिः ॥ ४७

47. Even a kick from the illustrious is to be preferred to honour from a base fellow. The serpent that devoured Nanda was transformed into Sudarśana (a gandharva) at the touch of Kṛṣṇa's foot.

आपत्प्रदोऽविवेकोऽतो न कुर्यात्सहसा क्रियाम् ।
विभुना कालयन्गोपीः शङ्खचूडो निपातितः ॥ ४८

48. Want of discrimination, verily, produces misfortune. Hence one must not take any precipitate action. Śaṅkhacūḍa who chased the gopīs was slain by the Lord (Kṛṣṇa).

संस्तुवन्ति परोक्षेऽपि गुणाढ्यं गुणिनो जनाः ।
रेमिरेऽहस्सु गायन्त्यः कृष्णलीलां व्रजस्त्रियः ॥ ४९

49. Virtuous people eulogise a virtuous person even at his back, e. g., the damsels of the Vrajas during the day took delight in singing about the amorous sports of Kṛṣṇa.

साधूपद्रवकृत्साधुरूपशाल्यपि भज्यते ।
वृषाश्वरूपौ निहतौ प्रभुणारिष्टकेशिनौ ॥ ५०

50. Even a virtuous person is ruined in case he torments the good. Ariṣṭa and Keśin who assumed the form of the bull and horse were slain by the Lord (Kṛṣṇa).

मिथो विरोधिनोर्दक्षः स्याद्द्वयोरपि संमतः ।
कंसेन मानितोऽभ्येत्य श्रीशं तुष्टाव नारदः ॥ ५१

51. A clever person manages to be favourite with both the parties inimical to each other. Nārada who was honoured by Kaṁsa approached Kṛṣṇa and propitiated him.

क्रीडार्थं गदितं व्याजात्सत्यं कुर्वन्विपद्यते ।
व्योमो मेषायितान्गोपांश्चोरयन्हरिणा हतः ॥ ५२

52. Putting into practice, by vile means, what has been told as a joke, one woos danger. Hari (Kṛṣṇa) slew Vyoma for stealing away the gopas who played as lambs.

गूढमन्त्रोऽर्थतत्त्वज्ञो[1] दयालुर्दुःखिते भवेत् ।
अक्रूराकारितोऽनन्तो गच्छन्गोपीरसान्त्वयत् ॥ ५३

53. One must always keep one's resolve secret, know the facts as they are and must be compassionate towards the afflicted ones. The Infinite One (Kṛṣṇa) who was summoned by Akrūra visited the gopis and consoled them.

प्रवृद्धेऽनुग्रहेऽभीष्टं विदध्याद्विबुधोऽधिकम् ।
माधवोऽदर्शयद्रूपं स्वमक्रूराय मज्जते ॥ ५४

54. At the accumulation of merit the wise must exceedingly fulfil his desire. Mādhava (Kṛṣṇa) showed his true form to Akrūra who was taking a dip (in Kālindī).

कोपप्रसादयोर्धीमान्फलं सद्यः प्रदर्शयेत् ।
कृष्णो रजकसद्वप्तृसुदाम्नां पर्यदर्शयत् ॥ ५५

55. An intelligent person must show the effect of his annoyance (anger) as well as pleasure at once. Kṛṣṇa exhibited these in his treatment of the washerman, the good weaver and Sudāmā.

1. गूढमित्रो....I

असाधु साधु कुरुते प्रभुश्चाग्र्यमनुत्तमम् ।
ऋज्वीं चक्रे त्रिवक्रां च वभञ्ज धनुरीश्वरः ॥ ५६

56. The Lord can convert a bad thing into good and an excellent one into something inferior. e. g. Kṛṣṇa straightened the body of Trivakrā and snapped the (mighty) bow into two.

स्वयं व्रजेन्न युद्धार्थं न मुञ्चेत्समुपागतान् ।
चापरक्षान्बलं चेशो गजं मल्लाननाशयत् ॥ ५७

57. One must not commence a war; nor must one spare those who cause the same. Hence Kṛṣṇa slew the guards of the mighty bow, the entire army, the elephant (Kuvalayāpiḍa) and the (foremost among the) wrestlers.

परोऽपि हितकारी स्व आत्मीयोऽप्यहितः परः ।
निहत्य मातुलं कंसं कृष्णः सर्वाननन्दयत् ॥ ५८

58. Even a stranger who is beneficent must be considered as one's own (kinsman); but one's own (kinsman) who is harmful is to be considered an enemy. Hence by killing Kaṁsa, his own uncle, Kṛṣṇa delighted all.

सतामनुसरेन्मार्गं निषेवेत विपश्चितः ।
गर्गोपनीतो गोविन्दो भेजे सांदीपनिं गुरुम् ॥ ५९

59. One must always follow the path trodden by the good and honour the Savants. Govinda (Kṛṣṇa) initiated by Garga attended upon the preceptor Sāndipani.

को न वध्यः कृतद्रोहः किं न देयं महात्मने ।
यमार्चितः पञ्चजनं हत्वेशोऽदाद्गुरोः सुतम् ॥ ६०

60. Who does not deserve to be killed after causing affliction? What is not fit to be gifted to the great? Kṛṣṇa killed (the demon by name) Pañcajana and returned to the preceptor (Sāndīpani) his son who was worshipfully offered to him (Kṛṣṇa) by Yama.

भवेन्मनः समाधानं निजवल्लभभाषितैः ।
उद्धवः कृष्णसंदेशैर्जहाराधिं व्रजौकसाम् ॥ ६१

61. Peace of mind is produced by the (soothing) words of one's lord. Thus relating the message of Kṛṣṇa, Uddhava banished the agony of the gopas and gopīs.

इष्टं स्वसनतस्यैव विदधाति महानपि ।
सैरध्री च तथाक्रूरं भगवान्पर्यतोषयत् ॥ ६२

62. Even the great fulfil the desire of only those who bow down before them in humility, e. g. The Lord (Kṛṣṇa) delighted Sairandhrī as well as Akrūra.

निराश्रये कृपां कुर्यात्खिन्ने बाले च दुर्बले ।
बुबुधे पार्थवृत्तान्तं संप्रेष्याक्रूरमच्युतः ॥ ६३

63. One must always be compassionate towards the destitute, the distressed, children and the weak. Hence Acyuta (Kṛṣṇa) sent Akrūra (to Hastināpura) and obtained news about the welfare of the Pāṇḍavas (because he had compassion towards them).

लक्ष्मीशोरुमतेर्लसद्गुणतते: सन्मध्वपूजारते:
श्रीमत्सागरवेंकटेशविबुधाद्यं शान्तबायी सुतम् ।
रामं प्राप सुनीतिभागवत उत्कृष्टेऽत्र तन्निर्मिते
षष्ट्या श्लोकवरैर्लसच्छिददशमे स्कंधेऽर्धमाद्यं
त्वगात् ॥ ६४

इति श्रीसुनीतिभागवते दशमस्कन्धे पूर्वार्द्धः समाप्तः ॥

64. Rāma was born son to Sāntabāyī and to that learned man, Sāgara Veṅkaṭeśa, whose mind was excessively devoted to the consort of Lakṣmī, who shone with an abundance of virtues and who was always engrossed in the adoration of Srīman Madhvācārya—the (former) half of the tenth skandha – constituted of sixty illuminating verses of the excellent Sunīti-Bhāgavata composed by that Rāma, has come to an end.
Thus ends the former half of the tenth skandha of the sacred Sunīti-Bhāgavata.

UTTARĀRDDHA

मुख्यं प्रागेव नोहन्याद्दुष्टमप्यपकारिणम् ।
जरासंधं मुमोचाजः सैन्यं हत्वा मुहुर्महत् ॥ ६५

65. Even though vile and maleficent, the foremost must not be killed first. Hence the Lord without a beginning (Kṛṣṇa) spared Jarāsandha after destroying the mighty army repeatedly.

मन्यतेऽनुगुणं कार्यं विप्रवाक्यं जनार्दनः ।
स्वपुरान्निर्गतो रामावनुज्ञामाप साग्रजः ॥ ६६

66. Janārdana (Kṛṣṇa) gives proper consideration to the words of a well-versed Brāhmaṇa before he sets out

on a mission. While stepping out of his fort along with his elder brother (Balarāma), (in order to see mt. Gomanta), Kṛṣṇa obtained permission of Paraśurāma (?)

स्वभ्रातापि प्रहर्तव्यः पापात्मा स्ववधोद्यतः ।
सृगालवासुदेवः श्रीवासुदेवेन सूदितः ॥ ६७

67. A wicked person who tries to kill one must be slain though he is one's own brother. Hence Sri Vāsudeva (Kṛṣṇa) killed Sṛgāla Vāsudeva (King Pauṇḍraka).

सिध्यति स्वयमेवेष्टं पुरुषस्य महात्मनः ।
कृष्णमूर्ध्नि हरेर्मौलिं गोमन्ते गरुडो न्यधात् ॥ ६८

68. The desires of great souls are fulfilled of their own accord., e. g., Garuḍa placed Hari's (Viṣṇu's) crest (crown) on the head of Kṛṣṇa at the mt. Gomanta (Pravarṣaṇa).

महात्मानो विना यत्नं दुर्घटं घटयन्त्यहो ।
निनाय द्वारकां श्रीशो मथुरायां स्थितान्निजान् ॥ ६९

69. The illustrious accomplish without any effort what could be accomplished by others only with diffiulty. The Lord of Sri (i. e., Kṛṣṇa) transported his own kinsmen from Mathurā to Dvārakā (by means of his Yoga power).

स्वानुग्रहाय भक्तेन कारयेन्महतो क्रियाम् ।
ददाह यवनं शार्ङ्गी मुचुकुंदाक्षिवह्नितः ॥ ७०

70. In order to bless a votary one must get accomplished through that votary great deeds. Thus Kṛṣṇa (Sārṅgī) got Yavana reduced to ashes by means of fire that blazed through Mucukunda's eyes.

फलन्ति निजकर्माणि पुंसां नैव महान्पुमान् ।
मुचुकुन्दो मुदं कृष्णादयान्म्लेच्छवलं क्षयम् ॥ ७१

71. Man derives the fruits of his own actions; verily, there is no other superhuman bestower. Mucukunda due to his (meritorious deed of) devotion to Kṛṣṇa attained happiness whereas the army of mlecchas (due to its sinful actions) was destroyed by Kṛṣṇa.

विद्रवन्तमपि श्रेष्टमशक्तोऽप्यनुधावति ।
रामकृष्णौ जरासंघोऽन्वगच्छत्सह सेनया ॥ ७२

72. Even a weak man goes in pursuit of a fleeing eminent one. Thus Jarāsandha along with his army pursued Rāma and Kṛṣṇa (who fled to the mt. Pravarṣaṇa).

न क्षुद्रोपद्रवं धीरो गणयत्युरुपौरुषः ।
हरिरुत्पत्य गोमन्ताद्दह्यमानाद्ययौ पुरीम् ॥ ७३

73. An immensely brave and valorous person is not bothered by the annoyance from a wretch. e. g., Kṛṣṇa jumped down from the burning Gomanta mt. and returned to his city.

निश्चयेन सती वार्ता ज्ञेया कौतुककारिणी ।
प्रभुर्द्रुपदबंधादि ज्ञातवान्कृतवर्मतः ॥ ७४

74. One must always ascertain the correctness of incredible news. Thus the Lord (Kṛṣṇa) ascertained from Kṛtavarman the facts regarding Drupada being taken captive by the Pāṇḍavas.

प्राप्तियोग्यं हि यद्यस्य संप्राप्नोति तमेव तत् ।
प्रपेदे रेवती रामः प्रियामादियुगोद्भवाम् ॥ ७५

75. One obtains only that for which one is fit. Thus Rāma (born in Dvāpara) obtained as wife Revati born in the Kṛtayuga.

गुणवान्प्रार्थ्यते सर्वैर्बलवाँल्लभतेऽखिलम् ।
रुक्मिण्यार्थित आपेशः पार्थिवान्परिभूय ताम् ॥ ७६

76. The virtuous are solicited by all and the powerful *obtain all they wish for; though Rukmiṇi offered* herself to him, the Lord (Kṛṣṇa) *won* her after vanquishing all the kings.

च्यवते दैवहीनस्य ह्येकं संधित्सतोऽपरम् ।
आनेतुं रुक्मिणी यातुश्च्युतं श्मश्र्वादि रुक्मिणः ॥ ७७

77. A person forsaken by fortune loses something in the attempt of gaining something else. Rukmi who went to fetch Rukmiṇi lost in that attempt his beard (It was cut off by Kṛṣṇa).

एका क्रिया ह्यर्थकरी क्रियाविधिविदा भवेत् ।
मणिं जाम्बवती चार मण्यर्थं प्रगतः प्रभुः ॥ ७८

78. The experts who know how to act, accomplish thereby two objects by the performance of one act. Thus the Lord (Kṛṣṇa) who went in search of the Syamantaka *jewel obtained both the jewel and Jāmbavati.*

हेतुः सर्वार्थसंसिध्देर्दानादन्यो न विद्यते ।
सत्राजिद्धरये सत्यां स्वागोऽपहृतये ददौ ॥ ७९

79. There is no other means of attaining all desired objects except by bestowing liberal gifts. Satrājit

gave away (his daughter) Satyā in marriage to Kṛṣṇa as an atonement for his sin.

लोकानुसार्यभिज्ञोऽपि विदध्यात्समयोचितम् ।
कुल्यहेतोः कुरून्यातः सत्योक्तोऽजः शुचाययौ ॥ ८०

80. A person even though very learned must conduct himself as a worldly man according to the needs of the hour. Thus the Lord who has no beginning (Kṛṣṇa) on hearing about the Pāṇḍavas being burnt to death (though knowing the truth), departed for the Kuru country to attend to the obsequies; similarly he bewailed aloud (as an ordinary human being) on hearing from Satyā about the slaying of her father (Satrājit) by Śatadhanu.

प्रवृत्तिर्महतो न स्यान्निःस्पृहस्यापि निष्फला ।
विद्धलक्ष्यांददर्शेशः पार्थान् द्रुपदराट्पुरे ॥ ८१

81. The deeds of the illustrious though performed with no desire for the fruits thereof, do not become useless (futile). Kṛṣṇa met the Pāṇḍavas who shot through the target in the capital of king Drupada.

न श्रोतव्यं परप्रोक्तमात्मैव फलभुग्यतः ।
शतधन्वा हतोऽक्रूरनिरस्तश्चक्रिणा द्रवन् ॥ ८२

82. As oneself is the enjoyer of the fruits of one's own action, one must not heed to the (ill) advice rendered by others. Śatadhanu who killed Satrājit at the instigation of Akrūra and Kṛtavarman was pursued and killed by the Discus-bearer (Kṛṣṇa) after being refused protection by themselves.

साम्ना सिध्यन्ति कार्याणि दुःसाध्यान्यखिलान्यपि ।
प्रकाश्य मणिमक्रूरेऽक्रोधं रामं विभुर्व्यधात् ॥ ८३

83. Conciliation succeeds in accomplishing all those deeds which are *otherwise difficult to be accomplished.* By exposing the jewel (Syamantaka) that was in the possession of Akrūra (through conciliation) the Lord (Kṛṣṇa) thereby appeased the anger of Balarāma.

स्वाभीस्टमप्यवाप्नोति परेष्टकरणे रतः ।
गतेंद्रप्रस्थ ईशोगात्कालिन्दी यमुनातटे ॥ ८४

84. One who is constantly engaged in the welfare of others gains thereby one's own desired object also. The Lord (Kṛṣṇa) who went to Indraprastha in order to please the Pāṇḍavas, won Kālindī as wife on the banks of Yamunā.

यस्याहं यद्भवेद्वस्तु प्रसाध्यं तस्य तत्कृते ।
धर्मजस्य विभुर्विश्वकर्मणाचीकरत्पुरम् ॥ ८५

85. *That which is fitting for a person must be achieved by him for his own benefit.* Lord (Kṛṣṇa) caused a city to be built by *Viśvakarman* for Yudhiṣṭhira.

स्वेष्टं क्वचिद्बलात्प्राप्यं क्वचित्कृत्वा परेप्सितम् ।
मित्रविंदां जहाराजो नीलां बद्धाप गोवृषान् ॥ ८६

86. Some of the desired objects are to be obtained by valour, whereas some others can be obtained by the fulfilment of others' desires. Thus the Lord without a beginning (Kṛṣṇa) snatched away Mitravindā by force and obtained Nīlā (Nāgnajiti), by curbing the (fierce) bulls (as desired by king Nāgnajit).

स्वप्रियं प्राप्नुयाद्दत्तं निरुध्दं निजपौरुषात् ।
प्रदत्तां जगृहे भद्रां लक्षणां जह्ल ईश्वरः ॥ ८७

87. One must obtain the object of one's desire if it is gifted; but if a stranger prevents the gift being made over, then one must attain it by one's own valour, e. g., the Lord (Kṛṣṇa) espoused Bhadrā (daugter of Śrutakīrti) who was conferred upon him (by her brothers) whereas He snatched away Lakṣaṇā (the daughter of Bṛhatsena, king of the Madra country), endowed with auspicious marks.

संविज्ञापितमात्रः स्यात्सत्प्रभुः कार्यकारकः ।
शक्रविज्ञापितो भौमं हन्तुं सत्यापतिर्ययौ ॥ ८८

88. A good master at the very first request fulfils the desired objective. At the request of Indra, the husband of Satyā, i. e., Kṛṣṇa issued out to kill Bhauma (Naraka).

क्रियासिद्धिर्भवेत्सत्त्वे[1] महतां न तु साधने ।
मुरादीनप्यसेनोऽहन्नरकं तार्क्ष्यवाहनः ॥ ८९

89. Success in any endeavour depends upon the resolution of the great and not upon the means. Kṛṣṇa borne by Garuḍa and unaccompanied by any army, slew Mura, Naraka and others.

तस्येप्टं कुरुतेऽग्र्योऽपि[2] यस्य संत्युत्तमा गुणाः ।
भगदत्तं प्रमान्येशः कामिनीः प्राहिणोत्पुरीम् ॥ ९०

90. Even an eminent person fulfils the desires of a virtuous one. Knowing their virtues, the Lord vouchsafed protection to Bhagadatta (son of Naraka) and

1. श्रीयापि....I 2. स्तेप्योपि–I

sent the (sixteen thousand and one hundred) maidens to his city, Dvārakā.

यदर्थं हि महान्यत्नः कृतोऽन्ते तन्न विस्मरेत् ।
इन्द्रार्चितोऽदितेः प्रीतिं कुण्डलाभ्यां विभुर्व्यधात् ॥ ९१

91. The purpose for the realisation of which much effort has been expended *must not be forgotten*. When honoured by Indra, the Lord (Kṛṣṇa) earned the pleasure of Aditi by giving her the ear-rings (snatched away from her by Naraka)

स्वमित्रादपि भीतः सन्नुत्तमं वस्तु गोपयेत् ।
पारिजातं प्रजग्राह सत्यभामार्थितोऽच्युतः ॥ ९२

92. *An excellent object must be well-hidden by a person* out of fear from even his own friend. For, Kṛṣṇa carried away the Pārijāta tree urged on by (his consort) Satyabhāmā.

स्वस्वरूपमविज्ञाय क्षीयते रचितोद्यमाः ।
सर्वे देवा गता योद्धुं सेशेन्द्राः शार्ङ्गिणा जिताः ॥ ९३

93. Those who make great endeavour without realising their own strength do thereby weaken themselves. All the gods inclusive of Śiva and Indra who fought with Sārṅgī (Kṛṣṇa), were vanquished by him.

त्यजातिवैरमात्मीये प्रकृतार्थं प्रसाधय ।
पुरीमिन्द्रस्तुतोऽभ्येप्य स्वर्द्रुणानन्दयत्प्रभुः ॥ ९४

94. Abandon enmity towards kinsmen and accomplish what has been resolved. Eulogised by Indra, Kṛṣṇa. returned to Dvārakā and delighted his people with the pārijāta tree he fetched from heaven.

निज एव निजो हि स्याद्यः परः पर एव सः ।
प्रद्युम्नः शम्बरं हत्वा पितृप्रीतिं व्यधत्त यत् ।। ९५

95. Only he who is one's own, will remain one's own; a stranger will after all be [redacted] stranger. e. g., Pradyumna (who was nourished by Māyāvati at Sambara's house) killed Sambara (after knowing the story of his own former life) and caused delight to his parents.

महत्सादृश्यमाप्तोऽपि किं नीचस्तत्समो गुणैः ।
धृतोरुशङ्खचक्रादिः पौण्ड्रकश्चक्रिणा हतः ।। ९६

96. Does a similarity (in form) achieved by [redacted] wretch make him equal in virtue to an eminent person? Pauṇḍraka who wore the conch, discus and other insignia (imitating Kṛṣṇa) was slain by Kṛṣṇa.

स्वस्य स्वकृतमेव स्यान्नाशायाबलिनः खलु ।
सुदक्षिणं स्वकृत्याग्निश्चक्रप्रतिहतोऽदहत् ।। ९७

97. Once own despicable deeds indeed cause destruction of a weak person. The malevolent fire created by Sudakṣiṇa (son of Pauṇḍraka) burnt himself when thwarted by the discus (of Kṛṣṇa).

पुण्यक्षेत्राणि सेवेत पुण्यकालेपि सन्मतिः ।
स्यमन्तपञ्चकं श्रीशः सभार्योऽगाद्रविग्रहे ।। ९८

98. A virtuous person must visit the holy places even during auspicious period like the Lord of Śrī (Kṛṣṇa) who accompanied by his wives visited the temple of Syamantapañcaka at the time of solar eclipse.

को न याति मुदं लोके सत्कृतः प्रभुणा भृशम् ।
नंदपार्थमुखास्तुष्टा मिलिता हरिमानिता[1] ॥ ९९

99. Who does not attain delight in the world when immensely *honoured by one's own Lord? The gopas* led by Nanda, Pāṇḍavas and others were delighted when honoured by Hari (Kṛṣṇa).

सत्यां साधनसंपत्तावेव धर्मं समाचरेत् ।
वसुदेवोऽध्वरं कृत्वा मुन्युक्तो द्वारकामयात् ॥ १००

100. One must practise righteousness even when one is rich in all amenities. Hence as commanded by the sages (*Vyāsa* and others) *Kṛṣṇa* performed the great sacrifice and departed for Dvārakā.

पुत्रः स एव योऽभीष्टं कुर्यान्मातुस्तथा पितुः ।
तत्त्वान्युक्त्वाच्युतो मातुर्बलीड्योऽदर्शयत्सुतान् ॥ १०१

101. He alone is called a son who fulfils the desires of his mother and father. Kṛṣṇa (Acyuta) gave a spiritual discourse *(to his father, Vasudeva) and* after being eulogised by Bali (while in Sutala) brought Devaki's sons from Sutala and showed them to her *(his mother).*

भवत्यसह्यं हासार्थमुक्तमप्यतिविप्रियम् ।
भैष्म्या नर्मोक्तितः खेदं प्रेक्ष्येशस्तामसान्त्वयत् ॥ १०२

102. That which is very unpleasant spoken even by way of joke becomes very unbearable. On seeing the agony experienced by Rukmiṇī at his joke the Lord (Kṛṣṇa) consoled her.

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1. हरिमन्वितः-ɪ

बहुभिर्हेतुभिः कार्यमेकमारभते बुधः ।
इन्द्रप्रस्थं स उक्तोऽयाद्दूतनारदसूद्धवैः ॥ १०७

107. A wise man commences a deed with different objects in view After hearing the words of the messenger (from the kings held captive by Jarāsandha) and also from Nārada and Uddhava, Kṛṣṇa set out for Indraprastha.

सुसंमन्त्य प्रवृत्तस्य सिद्धिरव्यभिचारिणी ।
भीमः प्राप्य जरासंधं जघान हरिसंमतः ॥ १०८

108. The endeavour made by a person after due deliberation succeeds without fail. (After discussing well with Yudhiṣṭhira and other Pāṇḍavas and) on being permitted by Hari (Kṛṣṇa) Bhīma found out Jarāsandha and slew him.

स्वयं यदि भवेत्साधुर्लभेतेव स मङ्गलम् ।
सहदेवोऽभिषिक्तश्च भूपाः कृष्णेन मोचिताः ॥ १०९

109. If a person is virtuous by nature, he certainly attains prosperity. Sahadeva (son of Jarāsandha, by his virtuous conduct) was consecrated king (of Magadhā) by Kṛṣṇa and similarly the kings (held captive by Jarāsandha) were also liberated by Kṛṣṇa.

न श्रावयेद्वचः क्रूरं मत्सरं च परित्यजेत् ।
यज्ञोत्सवे जघानाजश्चैद्यमाप्ताग्रपूजनः ॥ ११०

110, One must not speak harsh; envy must be eschewed. The Lord without a beginning (Kṛṣṇa) who received the honour of first place on the festive occasion of the sacrifice of Yudhiṣṭhira slew Caidya (Śiśupāla).

महानारब्धकार्यस्य समाप्तिकरणं गुणः ।
पार्थानां पूरयित्वागाद्राजसूयं प्रभुः पुरम् ॥ १११

111. Completion of what has been undertaken is indeed a great virtue. The Lord (Kṛṣṇa) saw that the Rājasūya sacrifice of the Pāṇḍavas was successfully completed and then returned to his own capital.

अपकारप्रतीकारं सद्यः कुर्यात्स्वभीतये ।
प्रेक्ष्याद्रुत्य पुरं भग्नं शाल्वं हत्वाच्युतोऽविशत् ॥ ११२

112. In order to instil (in the minds of people) fear for one i. e., as a deterrent punishment, the offender must be punished at once. Seeing the destruction caused to the capital (Dvārakā) by Śālva, Kṛṣṇa hastened towards Śālva, slew him and then entered the capital.

मित्रं विपदि संपत्तावपि तुल्यक्रियं हि यत् ।
आकर्ण्याप्तवनान्पार्थानाश्वास्येशोऽगमत्पुरम् ॥ ११३

113. He alone is a friend who behaves equally in adversity as well as in prosperity. Hearing that the Pāṇḍavas were living in exile in the forest, the Lord (Kṛṣṇa) went there and consoled them and returned to the capital.

संसर्ग एव महतां फलाय महते भवेत् ।
कृष्णहस्ताम्बुजस्पर्शान्नृगो मुक्तः कुयोनितः ॥ ११४

114. Even mere contact with the great produces immense effect. Nṛga became liberated from his low birth (as a lizard) at the very contact of the lotus-palms of Kṛṣṇa.

अकृतोपद्रवो लोके पूज्यते न महानपि ।
व्रज गतेन रामेणाकृष्टा त यमुनार्चयत् ॥ ११५

115 Even a mighty person is not respected in the world if he is harmless Balarama who visited the Vraja country (Gokula) was honoured by Yamunā only after he forcibly dragged her with his plough

स नश्यत्येव शीघ्र य करोत्युत्तमहेलनम् ।
लोकद्विट् द्विविदो धूर्तो हलिना निहत कपि ॥ ११६

116 He who holds in contempt the illustrious, does thereby hasten his ruin Dvivida, the monkey, who was hostile to the people and mischievous was slain by Balarāma

नीचात्सिध्यति कोप्यर्थो न साम्ना किन्तु दडत ।
ससाम्बोगाद्बल पुर्यां कृष्टाया कुरुभिस्तुत ॥ ११७

117 From a vile person nothing can be gained by conciliation, but only by punishment (chastisement) As the capital of Hastinapura was being dragged (towards the Ganga by Balarama), the Kurus propitiated Balarāma and Balarāma returned to his city (Dvarakā) accompanied with Samba (and his wife Lakṣmana)

धनिके निर्धने वापि भक्ते कार्योऽस्त्यनुग्रह ।
हरिर्गत्वा मुद चक्रे मैथिलश्रुतदेवयो ॥ ११८

118 One must show much favour towards one's own votary, be he rich or poor Going to Mithilā, Hari (Krsna) delighted the king of Mithila and also Srutadeva (who was poor)

उपकारं न कुर्वीत नाशे प्राप्तेऽपि दुर्मतेः ।
शंभुर्दत्तवरो भीतो वृकाद्वैकुंठमाव्रजत् ॥ ११९

119. A villain must not be given any help even though he is on the verge of destruction. Śiva (Śambhu) who bestowed the desired boons on Vṛka had to flee for fear of life (from Vṛka) to Vaikuṇṭha.

युक्त्या यत्सुकरं भूरिपौरुषैस्तन्न साधयेत् ।
वाक्यैर्व्यनाशयद्विष्णुर्दारको मोहयन्वृकम् ॥ १२०

120. One must not try to accomplish with much valour what one could easily accomplish by strategem. Viṣṇu in the guise of a young Brahmacārī beguiled Vṛka by mere words and then caused his destruction.

ते श्रेष्ठा विक्रियन्ते न ये हेतौ विकृते सति ।
भृगुणाङ्घ्रिप्रहारोऽपि नतोऽग्र्यो निश्चितोऽच्युतः ॥ १२१

121. They are the most excellent who are not perturbed even when there is sufficient cause for perturbation. Acyuta (Viṣṇu) who, even when kicked by Bhṛgu, bowed before him, was finally recognised as the best among the gods.

भावि जानन्नपि हितं वदेदनपकीर्तये ।
उपप्लाव्ये गतः पार्थान्दूत्यं चक्रे जगत्पतिः ॥ १२२

122. One must for fear of infamy, always render good advice though knowing the future well. The Lord of the world (though knowing the doom of the Kauravas has neared) met the Pāṇḍavas in the city of Upaplāvya and set out as their messenger (to the Kauravas).

नङ्क्ष्यन्तं न स्वतो हन्याद्भीषयेताभिभावुकम्
प्रदर्श्यानन्तरूपत्वं कृष्णोगाद्वद्धुमिच्छितः ॥ १२३

123. *One must rather instil fear than kill an attacking* person who would cause his own destruction. Hence Kṛṣṇa showed his infinite form to Duryodhana, who desired to bind Kṛṣṇa (hand and foot), and then *returned to the Pāṇḍavas.*

दूषणत्वमवाप्नोति गुणोऽप्यसमये नृणाम् ।
प्रबोध्येशेन युद्धाय विरक्तः प्रेरितोर्जुनः ॥ १२४

124. Virtue *becomes a blemish when the time is not* proper. Arjuna who was disgusted (while on the battle-field) was encouraged to fight by the Lord (Kṛṣṇa) through proper advice.

नैव कुर्यात्समर्थोऽपि किंचिदन्यस्य कीर्तये ।
नीत्वार्जुनं शिवोपान्तं प्राप्तेऽस्त्रेऽभ्यागमद्धरिः ॥ १२५

125. Though capable, one must not perform that deed by the performance of which another can gain fame. Hence Kṛṣṇa led Arjuna to the presence of Śiva and returned with him after he obtained the weapons (*from Śiva*).

भवितव्यं भवत्येव स्वकाले समुपस्थिते ।
शान्तेनापि हतः सूतो रामेण मुनिमानितः ॥ १२६

126. That which is to take place certainly takes place at the approach of proper time. Sūta, honoured even by the sages, was killed by Balarāma who is reputed to be *forbearing.*

अपकृत्या सुधीः खिन्नानुपकृत्या प्रहर्षयेत् ।
ऋषीणामिष्टकृद्दैत्यमवधीद्बल्वलं बलः ॥ १२७

127. The wise through whom misery has been caused, must please those who were made miserable, by giving them help. Balarāma fulfilled the wishes of the sages by killing the demon Balvala.

द्वेषं कुर्यान्न कस्यापि विशेषाद्बलशालिनः ।
दुर्योधनोऽपि भीमेन सानुबंधो हतो द्विषन् ॥ १२८

128. One must not create ill-will towards others, especially towards the strong. Even Duryodhana, along with all his brothers, was slain by Bhīma due to ill-will.

समर्थेनापि कार्याप्त्यै कर्तव्यो बृहदाश्रयः ।
प्रपेदिरे महद्राज्यं[1] पाण्डवाः केशवं श्रिताः ॥ १२९

129. Even a clever person must resort to the mighty for the realisation of one's object. The Pāṇḍavas attained the huge kingdom by resorting to Keśava (Kṛṣṇa).

गृहीत्वैकमसंख्यातं प्रददाति महामतिः ।
संपदोऽदात्कुचेलाय हरिः पृथुकमुष्टिभुक् ॥ १३०

130. In exchange for one thing the generous give away many things in return. Hari (Kṛṣṇa) who ate a handful of beaten rice gave Kucela in return all sorts of wealth.

1. महाराज्यं–I

कार्या नैवात्मनः श्लाघा प्रतिज्ञाप्यतिगर्वितः ।
द्विजात्मजप्रदानेऽतिक्लेशमवाप यतोऽर्जुनः ॥ १३१

131. One must not out of arrogance resort to self-praise or undertake *a vow (thoughtlessly). Arjuna who* promised to the Brāhmaṇa return of *his* sons, had to face much misery.

अश्वमेधमपि त्यक्त्वा कुर्यान्मित्रेप्सितं द्रुतम् ।
आनीयेश. स्वधाम्नोऽदात्सार्जुनो विप्रबालकान् ॥ १३२

132. One must rush to fulfil a friend's desires even though one has to abandon the Aśvamedha sacrifice. The Lord (Kṛṣṇa) led Arjuna to his own abode, revived the sons of the Brāhmaṇa and were restored by him to the Brāhmaṇa.

न करोति स यो वक्ति विधत्ते स न वक्ति य ।
विकत्थमानः कृष्णेन दंतवक्रो निसूदित. ॥ १३३

133. One *who boasts does not act, he who performs the* deed does not speak. Dantavakra, the boaster, was slain by Kṛṣṇa.

निस्तीर्णसर्वकर्याब्धिर्नितरा परिमोदिते ।
रेमे स्त्रीपुत्रपौताद्यैर्द्वारिकायां श्रिय. पति.[1] ॥ १३४

134. One who has safely crossed the ocean of one's entire duty, gets extremely delighted. Thus (on completion of all his deeds) the Lord of Srī (Kṛṣṇa) delighted *in the company of his consorts,* sons and grandsons in Dvārakā.

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1. पा श्रियः-I

लक्ष्मीशोरुमतेर्लसद्गुणततेः सन्मध्वपूजारतेः
श्रीमत्सागरवेंकटेशविबुधाद्यं शान्तबायी सुतम् ।
रामं प्राप सुनीतिभागवत उत्कृष्टेऽत्र तन्निर्मिते
सप्तत्या दशमेऽर्धमन्तमपरं स्कन्धे सुपद्यैरगात् ॥ १३५

इति श्रीसुनीतिभागवते दशमस्कन्धे उत्तरार्द्धं समाप्तम् ॥

135. Rāma was born son to Śāntabāyī and to that learned man, Sāgara Veṅkaṭesa, whose mind was excessively devoted to the consort of Lakṣmī, who shone with an abundance of virtues and who was always engrossed in the adoration of Śrīman Madhvācārya. The latter half of the tenth skandha, constituted of seventy good verses, of the excellent Sunīti-Bhāgavata composed by that Rāma, has come to an end.

Thus ends the latter half of the tenth skandha of the sacred Sunīti-Bhāgavata.

यस्य प्रेरणया द्विजा यदुकुलं शेपुश्च यो वर्णितः
कव्याद्यैरपि नारदेन गतये धाम्नोऽर्थितोऽजादिभिः ।
सद्विप्रोद्धवमुख्यभक्तसुखकृन्नीत्वा क्षयं यादवान्
धामाप्तो विजयो यदिष्टमकरोत्कृष्ण. स नो रक्षतात् ।। १

SKANDHA XI

1. He, at whose instance the Brāhmaṇas cursed the family (race) of the Yadus, who was panegyrised by Kavi and others and by Nārada, who was requested by Brahmā and others to return to One's own realm, who bestowed happiness on one's devotees led by the excellent Brāhmaṇa, Uddhava, who caused the destruction of the Yādavas, after whose return to one's own realm, Arjuna (Vijaya) performed what was desired (by leading the wives and children to Indraprastha) – may that Kṛṣṇa protect us.

श्रीकृष्णं वृणुते जगन्ति पुनते मध्वं च ये प्रीणते
सद्धर्मान्ब्रुवते श्रियं प्रददते सत्तत्त्वमामन्वते ।
न स्वान्संस्तुवते गुणान्विदधते श्रेयो यशस्तन्वते
दुष्टान्संधुनते ह्यघं विलुनते सन्तः प्रसीदन्तु ते ।। २

2. He who is devoted to Śrī Kṛṣṇa, who purifies the world, propitiates Madhva, preaches the good code of conduct, bestowing what is desired, diffusing the highest principle, not resorting to self-praise, possessing virtues, pervading bliss and fame, making the

wicked tremble, destroying sin – such as you are Oh Sāgara Veṅkaṭeśa, may the virtuous be pleased with you.

गीतमेकादशे[1] स्कन्धे भगवद्भक्तसद्यशः ।
गीयते नीतिरूपेण विष्णुवैष्णवतुष्टये ॥ ३

3. That excellent glory of the devotees of the Supreme Being which is described in the eleventh skandha (of the Bhāgavata Purāṇa) is being recounted here in the form of moral maxims for the pleasure of Viṣṇu and the Vaiṣṇavas.

फलत्येव द्विजस्योक्तिर्विशिष्टस्य विशेषतः ।
संप्राप्तं मुसलं विप्रशापाद्यदुकुमारकैः ॥ ४

4. The sayings of Brāhmaṇas certainly take effect, of a distinguished one in particular. Due to the effect of the curse of the Brāhmanas the Yādava youths found a club (born to Sāmba who was disguised as a woman).

लभते महतोऽभीष्टमपकुर्वन्नपि क्वचित् ।
कामाद्या उर्वशीं चार्वीं प्रापुर्नारायणान्मुनेः ॥ ५

5. Occasionally the desired object is gained from the esteemed ones even by offending them. Kāma and others (who at the behest of Indra tried to disturb the austerities of sage Nārāyaṇa) obtained the beautiful Urvaśī from sage Nārāyaṇa.

1. भागवतस्कन्धे-I

स्वयमेव हितोपायं पृच्छेत्कुर्याद्यथोदितम् ।
कव्याद्युक्तान्निमिर्धर्मानातिष्ठन्नाप सद्गतिम् ॥ ६

6. One must find out by enquiry the means to ensure one's own bliss and then practise as advised. King Nimi following the code of conduct described by Kavi and others (nine sons of Ṛṣabha) attained the excellent path.

सतां गुरौ प्रकृत्यैव विनयो व्यसनं श्रुतौ ।
वसुदेवो भागवतान्धर्मान् शुश्राव नारदात् ॥ ७

7. The good are by nature humble towards the preceptor and are assiduous in listening to him. Thus Vasudeva heard (*with humility and devotion*) the course of conduct for the devotees of the Bhagavat as related by Nārada.

योग्यं किंचिदपि स्वेष्टं सतां संमतमाचरेत् ।
इयेष धाम गन्तुं स्वं कृष्णो ब्रह्ममुखार्थितः ॥ ८

8. One must always do what is befitting, of one's own liking and that which is approved by the virtuous. Kṛṣṇa desired to repair to his own realm when so requested by Brahmā and other deities.

हिताहिते नरं स्वीयं वेदयन्त्येव सज्जनाः ।
उत्पातेपूद्धवं भक्तं कृष्णो दृष्टेष्ववोधयत् ॥ ९

9. The virtuous point out both good and bad to one's own kinsmen. Beholding evil portents (in Dvārakā) Kṛṣṇa advised his own devotee Uddhava regarding what is good and what is bad.

स्वबुद्ध्यैव प्रकर्तव्यं स्वकीयं सकलं जनैः ।
अवधूतो गुरूनूचे यदवे बुद्ध्युपाश्रितान् ॥ १०

10. One must always conduct oneself guided by one's own instinct. The Avadhūta (one who has dissociated oneself from all worldly attachments) when accosted by Yadu, named his preceptors (24 in all) from whom he acquired wisdom.

महाधिकारिणोभीष्टं चिंतनादेव सिध्यति ।
हंसोऽजचिन्तितस्तत्वं सनकादिभ्य उक्तवान् ॥ ११

11. The desires of persons with great prerogative are fulfilled (accomplished) at the mere thought. When the Lord without Beginning (Brahmā) remembered Srī Hari, the latter sought his presence in the form of a Swan and explained the highest principle to Sanaka and others.

सर्वसंपत्सु नष्टासु सद्बुद्धिर्जायते नृणाम् ।
खिन्नः क्षीणधनो भिक्षुरावन्त्योऽभूद्द्विजः सुधीः ॥ १२

12. When deprived of all wealth man attains wisdom. Thus the Brāhmaṇa from Avanti, shorn of all wealth and grief stricken, turned wise and became a mendicant.

स्वधर्मान्नोच्चलेज्जानन्सुखदुःखप्रदं मनः ।
न चुकोप स्वधर्मस्थो भिक्षुर्दुष्टैरुपद्रुतः ॥ १३

13. Knowing mind to be the cause of happiness and grief, one must not swerve from righteousness. The mendicant (the Brāhmaṇa from Avanti) stuck to his own code of conduct and was not angered when annoyed by the wicked.

दुःखकृद्विषयासङ्गो वैराग्यं सुखसाधनम् ।
निर्वेदेनोर्वशीत्यक्तः सुखं प्राप पुरूरवाः ॥ १४

14. Attachment to the objects of senses is the cause of suffering. Non-attachment is the means to bliss. Forsaken by Urvaśī, Purūravas attained liberation through desirelessness.

प्राज्ञं प्रत्येव साधूपदेशः स्यान्न निरर्थकः ।
उद्धवो हरिणा प्रोक्तो ययौ बदरिकाश्रमम् ॥ १५

15. Proper advice does not become ineffective when rendered to the learned. Advised by Hari (Kṛṣṇa) Uddhava proceeded to Badarikāśrama.

यतेत श्रेयसे तावद्यावत्स्वस्थं कलेवरम् ।
प्रभासमाप्य कृष्णोक्ता यादवा धर्ममाचरन् ॥ १६

16. So long as the body is healthy, (till then) one must endeavour for the ultimate bliss. As advised by Kṛṣṇa, the Yādavas went to Prabhāsa and continued to perform religious rites prescribed to them.

अदृष्टवशतो भावि निरोद्धुं कः प्रभुर्भवेत् ।
उन्मत्ताः यादवाः प्राप्ताः क्षयं घ्नन्तो मिथस्तृणैः ॥ १७

17. Who, verily is capable of preventing the future course of Destiny? The inebriate Yādavas attained destruction by killing each other (fighting with weapons at first and when the weapons were exhausted) with grass.

नोपकारोऽपकारश्च भक्तिरेव प्रयोजिका ।
विद्धः स्तुतो जराव्याधं भगवाननयद्दिवम् ॥ १८

18. Neither help nor harm, but devotion alone is the means (to attain liberation). The fowler, by name

Jarā, who pierced (the foot of Kṛṣṇa with an arrow) at first and then (after realising his offence) worshipped Kṛṣṇa, attained heaven by His blessing.

सर्वानप्युद्धरेत्कृच्छाद्विशेषेणोद्धरेन्निजान् ।
इन्द्रप्रस्थाप्तयेऽन्येषां कृष्णो दारुकमादिशत् ॥ १९

19. All people, one's own in particular, must be saved (delivered) from adversity; Kṛṣṇa commanded Dāruka to advise the remaining clansmen to proceed to Indraprastha.

प्रभुः संमान्यते सर्वैर्नितान्तमुपकारकः ।
कृष्णो विवेश धाम स्वं स्तूयमानोऽब्जजादिभिः ॥ २०

20. The Lord is honoured by all and constantly by those whom He has helped. Kṛṣṇa entered his own realm eulogised by the Lotus-born (Brahmā) and other deities (for having lessened the burden of the Earth).

किं देहेनाखिलार्थैः किं महात्मविरहो यदि ।
कृष्णादीन्वसुदेवाद्या अपशन्तो जहुस्तनूः ॥ २१

21. Of what use is the body or the entire prosperity after the separation of the eminent? Not finding Kṛṣṇa and others (for long) Vasudeva and others abandoned their body.

धीरो हि कुरुते धैर्यं विहितं च विपद्यपि ।
अर्जुनः कारयामास बन्धूनां सांपरायिकम् [1] ॥ २२

22. The brave alone can courageously do what is befitting even in adversity. (The brave) Arjuna caused the funeral rites of the relatives to be performed.

1. काम् I

स सुहृद्यो दादातीष्ट न जहाति विपद्गतम्
सर्वान्नीत्वार्जुनो वज्रमिन्द्रप्रस्थेऽभ्यषेचयत् ॥ २३

23. He is (true) friend who bestows the desired object and does *not forsake one in (times of) adversity*. Arjuna led all (those who remained) to Indraprastha and installed Vajra (king of Indraprastha).

लक्ष्मीशोरुमतेर्लसद्गुणतते. सन्मध्वपूजारते
श्रीमत्सागरवेंकटेशविबुधाच्च शांतबायी सुतम् ॥
राम प्राप सुनीतिभागवत उत्कृष्टेऽत्र तन्निर्मितेऽ
गाच्छ्लोकैर्दशभिर्लसन्द्विगुणितैः स्कन्धोऽन्तमेकादश. ॥ २४

इति श्रीसुनीतिभागवते एकादशस्कन्दः समाप्तः ॥

24. Rāma was born son to Sāntabāyi and to that learned man, Sāgara Venkaṭeśa, whose mind was excessively devoted to the consort of Lakṣmī, who shone with an abundance of virtues and who was always engrossed in the adoration of Sriman Madhvācārya. The eleventh skandha *constituted of twenty-four* verses, of the excellent Suniti–Bhāgavata composed by that Rāma, has come to an end.

Thus ends the eleventh skandha of the sacred Suniti–Bhāgavata.

द्वादशः स्कन्धः

ब्रह्माद्याः स्तुवते रमापि जुषते सम्यङ्[1]न यं जानते
केऽप्युत्पादयते जगत्समुचिते काले स्म यस्त्रायते । ६
एकः संहरते तथा स नुदते ज्ञानादिदो द्योतते
भक्तान् प्रीणयते स्वधाम नयते नारायणः प्रीयताम् ॥ १

SKANDHA XII

1. He who, though eulogised by Brahmā and other gods and served by Ramā, who is not properly realised by anyone, who, alone creates the world, sustains and destroys it at proper times and also impels it who bestows on the world knowledge, etc., radiates, pleases his devotees and leads them to his own realm – may that Nārāyaṇa be pleased.

कल्की यो जनमेजय. पितृवधादारब्धसर्पाध्वरा-
द्युद्वासो विरतो यजूंषि सवितुः श्रीयाज्ञवल्क्योऽध्यगात् ।
मार्कण्डेयमुनिर्जितस्मरमुखोऽपश्यल्लयं चाच्युत
यद्भक्त्यादि वरानवाप गिरिशात्कृष्ण· स नो रक्षतात् ॥ २

2. He who will manifest as Kalki, serving whom Janamejaya on account of the death of his father commenced the snake sacrifice and (after destroying numerous snakes) was dissuaded from continuing the sacrifice (by Bṛhaspati), (by whose grace) Śrī Yājñavalkya learnt the Yajus from the sun, he whom sage Mārkaṇḍeya after having overcome Kāma and

1. म्यग् वयं-I

others perceived at the deluge and received from Śiva boons like unflinching devotion, etc. – may that Kṛṣṇa protect us.

वर्णितं द्वादशे स्कन्धे[1] भगवद्भक्तसद्यशः ।
गीयते नीतिरूपेण विष्णुवैष्णवतुष्टये ॥ ३

3. That excellent glory of the devotees of the Supreme Being which is described in the twelfth skandha (of the Bhāgavata Purāṇa) is being recounted here in the form of moral maxims for the pleasure of Viṣṇu and the Vaiṣṇavas.

कार्योऽन्येषु न विश्वासः सर्वेष्वपि कलौ युगे ।
रिपुंजयाद्या निहताः स्वकीयैर्मुनिकादिभिः ॥ ४

Strangers are not to be trusted; none (not even one's own) is to be trusted in the Kali Yuga. Ripuñjaya and other kings were killed by their own (trusted counsellors), Munika, etc.;

यदा यदुचितं प्राज्ञो विदधाति तदैव तत् ।
हनिष्यत्यसतः कल्की शुको राज्ञार्चितो ययौ ॥ ५

5. A wise man performs whatever is befitting at its proper time. Kalki will slay the wicked (at the close of the Kali age). Śuka (after having narrated the Bhāgavata Purāṇa and) receiving due honour from the king, made his departure.

धनैः को वश्यतां नैति प्रयत्नैः किं न साध्यते ।
काश्यपं तर्पयित्वार्थैर्नृपतिं तक्षकोऽदशत् ॥ ६

6. Who verily is not a slave to riches? What, verily, cannot be attained by efforts? Takṣaka, after having pleased Kaśyapa by wealth, bit the king (Parikṣit).

1. द्वादशस्कन्धे–I

क्षुद्रान्कृतपरद्रोहान्नाङ्गीकुर्याद्वृहन्नपि ।
तक्षकाङ्गीकृतेरिन्द्रः सर्पसत्रे प्रचालितः ॥ ७

7. The mighty must not give refuge to the wicked who torment others. Indra who extended protection to Takṣaka during the snake sacrifice was himself dethroned from his position (by the mantras of the Brāhmaṇas).

मान्यान्संमानयेज्जह्यात्स्वायोग्यकरणे रतिम् ।
सर्पसत्रान्निववृते गुरूक्तो जनमेजयः ॥ ८

8. Honour must be shown to those worthy of honour. Interest in unfit persuit must be abandoned. Hence Janamejaya desisted from continuing the snake-sacrifice as advised by Bṛhaspati.

न नश्यति दुरुक्त्या किं सदुक्त्या किं न सिध्यति ।
याज्ञवल्क्यो गुरुत्यक्तो यजूष्याप स्तुताद्रवेः ॥ ९

9. By harsh speech one loses everything; sweet words win everything. Yājñavalkya (as a result of his harsh words) was expelled by his preceptor, and by his panegyric of the sun received the Yajus.

निःस्पृहस्य तृणं सर्वं महदुल्लंघितुस्तथा ।
जेतुं शेकुर्न कामाद्या मार्कण्डेयं जितान्तकम् ॥ १०

10. To the desireless one and to the one who has overcome great obstacles the (entire) world is of no consequence. Kāma and others could not vanquish Mārkaṇḍeya, the conqueror of Death.

कामयन्ते गरीयांसो बृहदेव न चात्यणु ।
मायां द्रष्टुं ययाचे स मुनिर्नारायणं मुनिम् ॥ ११

11. Great are the ambitions of the lofty; they do not wish for a fig. The sage (Mārkaṇḍeya) expressed to sage Nārāyaṇa, his wish of seeing the māyā (of Viṣṇu).

क्वचिद्बिभेति धीरोपि क्वचिद्धृष्यति विस्मितः ।
मार्कण्डेयो लये भीतो दृष्टे विष्णावमोदत[1] ॥ १२

12. Even a brave man occasionally gets frightened and at times he is pleased and surprised. On perceiving the deluge, Mārkaṇḍeya was frightened and was delighted on seeing Viṣṇu

गुणिनामेव कुर्वन्ति प्रियमप्रार्थिता अपि ।
विष्णुभक्त्यादि रुद्रोऽदान्मार्कण्डेयाय मोदित. ॥ १३

13. The wishes of the virtuous are served unsolicited. Rudra who was propitiated, granted to Mārkaṇḍeya boons like (unflinching) devotion to Viṣṇu, etc.

लक्ष्मीशोरुमतेर्लसद्गुणततेः सन्मध्वपूजारतेः
श्रीमत्सागरवेंकटेशविबुधाद्यं शान्तबायी सुतम् ।
रामं प्राप सुनीतिभागवत उत्कृष्टेऽत्र तन्निर्मिते
सच्छ्लोकैर्दशभि. शुभैर्विलसितः स्कन्धोऽगमद्द्वादशः ॥ १४

14. Rāma was born son to Śāntabāyī and to that learned man, Sāgara Veṅkaṭeśa, whose mind was excessively devoted to the consort of Lakṣmī,[1] who shone with an abundance of virtues and who was always engrossed in the adoration of Śrīman Madhvācārya.

1. वमोचत–I

The twelfth skandha constituted of ten good and auspicious verses of the excellent Sunīti–Bhāgavata composed by that Rāma, has come to an end.

श्रीमद्भागवताखिलातिपृथुलस्कन्धार्थसंबोधिनी
सद्भक्त्यावधृता चतुःशतलघुश्लोकीयमुर्वी बुधैः ।
पापं नाशयति ह्यशेषविपदः श्रीकृष्णभक्तिं महा-
संपत्तिं च ददाति मुक्तिमतुलां धर्मार्थकामान् शुभम् ॥

इति श्रीमत्सागरवेङ्कटेशाचार्यपुत्रेण रामेण
कृते सुनीतिभागवते द्वादशः स्कन्धः समाप्तः ॥
श्रीकृष्णाय नमः ॥ श्री वेदव्यासायनमः ॥

15. This tiny (composition) of four hundred verses, which elucidates the meaning of the vast sacred Bhāgavata consisting of several skandhas, and which has been well reflected upon with good faith (devotion) by the wise men of the world, destroys sin, completely annihilates adversity and bestows (upon one) devotion to Śrī Kṛṣṇa, great prosperity, righteousness, wealth, pleasure and eternal salvation.

Thus ends the twelfth skandha of the Sunīti–Bhāgavata composed by Rāma, son of Śrīmad Sāgara Veṅkaṭeśācārya.

Salutations to Śrī Kṛṣṇa !! Salutations to Śrī Vedavyāsa !!

NOTES

SKANDHA I

Verse 24. Nārada, in his previous birth was born of a maid-servant who served some Brāhmaṇas well-versed in Vedic lore. Even as a child Nārada was engaged by his mother to serve the Brāhmaṇas. By constant hearing of the praises of the Lord sung by the Brāhmaṇas, the soul of Nārada gradually attained purity. Subsequent to the accidental death of his mother by snake-bite, Nārada left the house of the Brāhmaṇa and practised meditation in the loneliness of a forest. It was in the course of that meditation that the Lord Nārāyaṇa mercifully appeared before him for a short while and then disappeared in order to augment his eagerness for Him. Nārada spent the rest of his life solely dedicated to Him and after death assumed a pure and divine form.

Verse 27. In order to gratify the dying Duryodhana, Aśvatthāmā, the son of Droṇa, broke into the camp of the Pāṇḍavas at night and slew the five sleeping sons of Draupadī. In order to punish him for this dastardly crime, Arjuna chased and caught hold of him and binding him hand and foot dragged him before Draupadī, who was wailing at the loss of her sons. Though Draupadī was much aggrieved she pleaded for his release firstly because he was a Brāhmaṇa who was not to be slain and secondly because he was the son of their preceptor, and as such a preceptor to themselves Bhīma on the other hand maintained that killing him would be the only fit

atonement for his despicable crime. Kṛṣṇa advised Arjuna that, a Brāhmaṇa was not to be killed, but one, whoever he may be, aiming at killing others must be killed. In order to respect the wishes of Kṛṣṇa, Arjuna cut off the gem that grew on Aśvatthāmā's head and drove him out of the camp. The *shaving of the head, robbing of riches and driving* out of the country were the punishments beyond which there was no other physical punishment prescribed for a *Brāhmaṇa*.

Verses 37–38. In order to bring out the deteriorating condition of dharma in the four yugas, dharma is usually compared to a bull standing on all four legs each leg *representing one quarter of it*; in Kṛta yuga it had four legs; in Tretā it had only three legs, in Dvāpara it stood only on two legs and at present (in Kali yuga) it stands devoid of three legs. The cow represented Earth. It was this helpless pair of bull and cow that the king, Parīkṣit, saw being mercilessly beaten with a club by Kali, the Śūdra, wearing the guise of a king. The king with a view to kill *Kali* drew his sword. But as *Kali* begged for mercy his life was spared on condition that he must leave the kingdom and live in places where gambling, drinking of wine, frequenting of bad women and slaying of lives prevail. Kali begged for further *accommodations* and the king granted him five mediums, viz., untruth, pride, passion, envy and enmity, to live in.

Verses 39–40. Once while on a hunting excursion, the king, Parīkṣit felt hungry and thirsty. His search for water led him to the hermitage of sage Śamīka. The sage who was in meditation was not consc

of the king's arrival and so did not extend hospitality to the king. The king who felt insulted, dropped a dead snake around the neck of the sage and retraced his steps *from the hermitage. Sṛṅgi, the son* of the sage, who was enraged at the misconduct of the king, thereupon cursed the king to die bitten by the snake Takṣaka. The sage who came to know of the happenings after arousal from meditation, did not commend the action of his son, but upbraided him instead.

Verse 42. King Parīkṣit who was cursed to die bitten by Takṣaka, renounced all earthly attachments and undertook the vow of asceticism. He sought the advice of the numerous sages assembled in his presence, as to the choicest mode of action that is to be followed by one desirous of salvation. But there was *no consensus and a dispute arose among* the sages as to the proper code of conduct. It was at this juncture that Śuka, who roamed at will happened to reach there. The king with all humility and with folded palms sought the advice of Śuka, as to the code of conduct to be followed by one who is on the verge of death and who is desirous of salvation. Śuka who was thus solicited with humble words by King Parīkṣit thereupon rendered him proper advice.

SKANDHA III

Verse 4. The Pāṇḍavas who returned from exile deputed Kṛṣṇa to solicit possession of their former kingdom according to the original terms. But the words of Kṛṣṇa were not acted upon by King Dhṛtarāṣṭra, although they were commended by Bhīṣma and

others. As Dhṛtarāṣṭra in private sought counsel of his brother Vidura, he advised the king to return to the Pāṇḍavas the portion of the kingdom due to them; Vidura also advised the king to renounce Duryodhana, who was sin personified, if he did not agree to return the due portion. At this Duryodhana accompanied by Karṇa, Duḥśāsana, and Śakuni severely rebuked him and ordered that he be driven out of the city after robbing him of all wealth. But Vidura left the city before being actually driven out by Duryodhana.

Verse 10. The story regarding the birth of Śiva and his obtaining names and mediums of worship has been related in the Śatapatha Brāhmaṇa (6. 1. 3. 1–16) and several Purāṇas. In the Śatapatha Brāhmaṇa it is stated that when the Life Principle became manifest, it had no name, so it cried. Prajāpati then first named him as Rudra and then gave him the following names' Śarva, Paśupati, Ugra, Aśani, Bhava, Mahādeva and Iśāna, [The Bhāgavata (III. 12. 12) mentions the following eleven names: Manyu, Manu, Mahinas, Mahān, Śiva, Ṛtadhvaja, Ugraretas, Bhava, Kāla, Vāmadeva and Dhṛtavrata]. His eight mediums of worship are sūrya, jala (water, mahī (earth), vahni (fire), vāyu (air), ākāśa (sky) and dīkṣita Brāhmaṇa (a Brāhmaṇa under vow). The eleven mediums which are mentioned by Bhāgavata (III. 12. 11) are hṛt (heart), indriyas (sense organs), asu (life), vyoma (ether), vāyu (air), agni (fire), jala (water), mahī (earth); sūrya (sun), candra (moon) and tapas (austerities).

Verse 12. The reference is to the acute passion that Brahmā felt for his own daughter, Vāk. Seeing him

set his heart on the unholy act, his sons Marīci etc. dissuaded him from committing the unrighteous act suggesting that he must set an example to the people to act righteously. Brahmā who felt ashamed at his own conduct instantly renounced his body.

Verse 27. Sage Kardama who was commanded by Brahmā to create people, undertook severe austerities on the bank of river Sarasvatī, desiring for a suitable wife. It was to this sage Kardama that Manu personally approached with a request to accept his daughter Devahuti as wife and subsequently conferred his daughter upon him.

SKANDHA IV

Verse 11. Several Purāṇas inclusive of the Vāyu, Viṣṇu, Bhāgavata, Vāmana and Liṅga give variously modified versions of *Dakṣa's sacrifice.*

Vīrabhadra who was deputed by *Śiva for the destruction* of Dakṣa's sacrifice, invaded the sacrificial enclosure and punished all those present at the sacrifice. He plucked out both the eyes of Bhaga (who by his looks incited Dakṣa in vilifying Śiva), rooted out all the teeth of Pūṣā (who indulged in laughter displaying his teeth while Dakṣa was vilifying Śiva) and deprived Bhṛgu (who rediculed Śiva in the assembly) of his beard and moustache.

Verse 25. Though Vena was born as a result of the propitiation of Hari by the King of Aṅga, he was born to Sunīta, Queen of Aṅga and daughter of Mṛtyu who was born from a portion of unrighteousness. Hence the grandson of Mṛtyu also grew unrighteous.

Verse 33. Indra in order to prevent the hundredth horse-sacrifice of King Pṛthu, the completion of which would make Pṛthu equal to Indra, repeatedly stole the sacrificial horse which was regained by Vijitāśva, the son of Pṛthu. after chasing Indra. Pṛthu who was furious at these incidents instantly took up his bow and aimed a powerful arrow at Indra. But the ṛtviks dissuaded the king from killing Indra as it would not behove a king to slay anything but a sacrificial beast. The ṛtviks thought it better to sacrifice Indra himself, who had been obstructing the sacrifice. With this in view they commenced the homa ceremony proper but at the intervention and advice of Brahmā, Pṛthu desisted from celebrating the sacrifice.

Verse 37 Śiva imparted to the Pracetas the knowledge by means of which one can easily cross over any difficulty and obtain all desired for objects. Nārada imparted the same spiritual instruction to Barhiṣmad.

SKANDHA VI

Verse 4. The Brāhmaṇa Ajāmila who led a sinful life with a Sūdra female slave died calling aloud his youngest son (born of that slave) whose name was Nārāyaṇa. Because he died with the name of the Almighty Lord on his lips the emissaries of Viṣṇu rescued him from the noose of Yama; for, the mere utterance of the name of Viṣṇu either meaning another person or in joke or in derision or in a song or in neglect, consciously or unconsciously, destroys all sins.

Verse 22. The Vidyādhara Citraketu was a great Yogi who wandered in the sky. One day, while thus travelling in the sky, he saw before him Śiva surrounded by ascetics and embracing within closed arms his wife, the goddess Umā, seated on his lap. At this Citraketu with a loud laugh spoke about Śiva in an indecent and derisive manner in the hearing of Umā. Though Śiva remained silent, Umā who was enraged cursed him to be born an asura so that he might no longer be able to speak ill of the exalted ones. Due to this curse, Citraketu was born as Vṛtra.

SKANDHA VII

Verse 4. Sanandana and other sons of Brahmā who were stark naked and looked like tender boys, one day arrived at the region of Viṣṇu. Śiśupāla and Dantavakra, the gate-keepers of Viṣṇu prevented them from entering thinking them to be ordinary children. The sages thereupon cursed them to be born *asuras as a result of which they were born* as Hiraṇyakaśipu and Hiraṇyākṣa.

Verse 22. The enemies of a wealthy man after slaying him, rob him of the wealth that he hoarded just as the bees are deprived of the honey they collected. Hence an intelligent man must not amass wealth.

The python does not exert for its food but lies inactive for days together. *It is satisfied with what* comes of its own accord. Thus non–accumulation of riches and a feeling of satisfaction with what comes of ist own accord are the two lessons which the yogis learn from the honey-bees and the python.

SKANDHA VIII

Verse 19. In the war between the gods and demons, the thunderbolt that Indra discharged against the demon Namuci could not even bruise his skin owing to the powerful boon that he received, according to which he was not to meet with death through any dry or wet object. As Indra was baffled at the failure of the thunderbolt an areal voice reminded Indra of the boon; Indra then cut off Namuci's head with mere foam which was neither dry nor wet (Bhāgavata, VIII. ch. 11).

Verse 32. On the eve of the deluge (dissolution) in which all the three regions were doomed to perish the Lord assuming the form of a fish approached King Satyavrata and advised him to get on board a huge boat (which was to approach him at dissolution) taking with him all sorts of Oṣadhis, and to fasten the boat to the horn of the Fish. The king did as he was instructed and was rescued by the Fish.

SKANDHA IX

Verse 8. In order to avert a calamity befalling his kingdom, due to the offence of his daughter Sukanyā who unwittingly pierced the eyes of Sage Cyavana (thinking them to be a pair of luminaries in the holes of an ant-hill), King Saryāti gave her in marriage to the old and decrepit sage. Later through the grace of the Aśvins who happened to visit the hermitage of the sage, Cyavana regained youth and beauty.

Verse 9. Taking his daughter Revatī along, Kakudmin went to Brahmā in Brahmaloka in search of a suitable

bridegroom. But as a musical concert was in progress he could not broach his subject. When the opportunity came he spoke. But then Brahmā told him that death has removed those whom he had contemplated in mind; for, twenty-seven caturyugas had passed by. Brahmā also suggested Balarāma as a suitable bridegroom. As directed by Brahmā, Kakudmin gave his daughter Revatī, in marriage to Balarāma (Bhāgavata IX. 3. 29-36).

Verse 10. Nābhāga who had just returned from his preceptor's house, finding that no share of his paternal property has been set apart for him by his elder brothers, questioned his father on the subject. His father advised him to go to the place where the Aṅgiras were performing sacrifices and to chant there two hymns by virtue of which the Aṅgiras would depart for heaven bestowing upon him all that remains of their wealth in the yajña. Nābhāga followed this instruction and the Aṅgiras ascended to heaven giving over to him what remained after the yajña. But as he was collecting the wealth, a dark-looking person claimed that the entire wealth belonged to him. He also asked Nābhāga to consult his father on this subject. Nābhāga referred the matter to his father and was told that the sages allotted to Rudra all the wealth on the sacrificial ground and hence Rudra took it all. Nābhāga faithfully repeated to Rudra his father's words and saluted him. Rudra who was much pleased at the truthfulness of Nābhāga conferred upon him knowledge of Brahman and all the wealth.

Verse 28. Maru, son of Śīghra, observing the signs of extinction of the Solar race at the close of Kali,

procreated a son namely Prasuśruta. His son was Sandhi. To him was born Amarṣaṇa and his son was Mahāsvana. Mahāsvana's son was Viśvavahu to whom was born Prasenajit and to Prasenajit was born Takṣaka. Bṛhadbala who was killed in battle by Abhimanyu was the son of Takṣaka. These are the kings that preceded. The Bhāgavata also gives the names of the future kings of this line (Bhāgavata, IX. 12. 5–16).

Verse 42. Though Yayāti's acceptance of the solicitation of Śarmiṣṭhā and enjoyment with her were not inconsistent with the code of conduct of a Kṣatriya, Śarmiṣṭhā being the daughter of King Vṛṣaparvan and hence fit to be enjoyed, this was exactly what Yayāti was expressly forbidden to do by Śukra, the father of Devayānī and the preceptor of asuras. At this transgression of Yayāti, the enraged Śukra cursed Yayāti which resulted in his decrepitude.

SKANDHA X

Verse 5. Vasudeva with his newly married wife, Devakī, ascended his chariot to return to his own city, Śūrasena. Kaṁsa being desirous of pleasing his sister took the reins of the horses of that chariot and drove along. On the way, an incorporeal voice addressing him said that the eighth issue of the very same lady (Devakī) whom he was driving, would be his slayer. Kaṁsa at once grasped his sword and seized Devakī by her hair with a view to kill her but she was rescued by Vasudeva promising to bring to him all the sons born of her.

Verse 8. Nārada appraised Kaṁsa of the fact that the cow-herds Nanda and others who resided in Vraja, the Vṛṣṇis led by Vasudeva, the wives of Yadus headed by Devakī, and the friends and allies of these two races were all celestials. Nārada also informed Kaṁsa of the preparations of the celestials for the extirpation of the daityas on earth. *Kaṁsa thereby commenced hostilities against the* Yadus and their allies (Bhāgavata X. 1. 62–69).

Verse 13. Reprimanding the miserable Devakī who implored the safety of her child whom she ardently clasped to her heart, Kaṁsa snatched away the child from her breast and with extreme vehemence dashed her against the surface of a stone. But Devakī's daughter (Caṇḍikā), flying off his grasp rose upwards to heavens and from there spoke to Kaṁsa to the effect that killing her would not serve his purpose; for, his slayer had been born elsewhere and as such he need not kill any more innocent children in vain. On hearing these words Kaṁsa liberated Devakī and Vasudeva and with repentance and humility tried to console them.

Verse 16. Kṛṣṇa, while he was yet a suckling baby was one day laid down to sleep by his mother underneath a cart. As she was busy elsewhere she did not hear the cries of the baby desiring a suck from his mother's breast. In anger the baby flung its feet in air and being struck with his tiny feet the cart was thrown off at a distance shattering its wheels, pole and yoke. The cow-herds including Nanda, ignorant of the unmeasurable prowess of Kṛṣṇa, did not believe the accounts of the eye-witness, who saw the up-turning of the cart.

Verse 55. Kṛṣṇa slew the washerman who not only refused him clothes but reprimanded him, bestowed on the weaver (who adorned Kṛṣṇa and Balarāma with flowers and ornaments) prosperity, prowess, wealth, memory and keenness and conferred on Sudāmā, the florist (who received them with due honour), all the desired boons and also blessed him with ever growing prosperity, longevity fame and beauty.

Verse 56. Trivakrā, the female attendant of Kaṁsa who was deformed in three parts of the body, smeared the unguents meant for Kaṁsa, on the bodies of Kṛṣṇa and Balarāma, pleased at which Kṛṣṇa made her body perfectly straight and erect.

Entering the place where the Dhanu-sacrifice was to be held, Kṛṣṇa lifted the mighty bow with ease and attaching the bow-string and bending it, snapped it into two.

UTTARĀRDHA

Verse 66. Kṛṣṇa's departure for Mt. Gomanta after obtaining permission from Paraśurāma is not referred to in the Bhāgavata Purāṇa. But it is referred to in the Harivaṁśa (Cr. ed. Vol. II Appendix No. 18 verses 300–416).

Verse 68. Mt. Gomanta is not referred to in the Bhāgavata Purāṇa. But it seems to be Mt. Pravarṣaṇa which is mentioned in the same. Similarly the Bhāgavata does not refer to Garuḍa's placing of Viṣṇu's crest on the head of Kṛṣṇa. Probably this incident has been borrowed by author from the Mahābhārata

(Harivaṁśa Cr. ed. Vol. II. Appendix No. 18 verses 590-595).

Verse 73. The Bhāgavata (X. Uttarārdha. ch. 52. 10-13) names Pravarṣaṇa as the mount which Kṛṣṇa and Rāma resorted to when chased by Jarāsandha. The Harivaṁśa (Cr. ed. Vol. II. Appendix 18. verses 770-778) names Gomanta while describing the episode.

Verse 74. Kṛtavarma's meeting with Kṛṣṇa bearing news regarding the Pāṇḍavas who took king of Drupada captive are incidents not referred to in the Bhāgavata.

Verse 75. See note on IX. 0

Verse 81. Kṛṣṇa's meeting with the Pāṇḍavas who won Draupadī by shooting through the target, takes place in Indraprastha (Bhāgavata, X. Uttarārdha, 58.1-5),

Verse 95. The story of Pradyumna is narrated in detail in the Bhāgavata (X. Uttarārdha ch. 55). Kāmadeva who was burnt to ashes by the fire of Rudra's anger resorted to Vāsudeva for regaining his form. He was begotten by Kṛṣṇa on Vaidarbhī and was known by the name of Pradyumna. The daitya Śambara knowing Pradyumna to be his mortal enemy, stole him while he was a mere boy ten days old, and threw him into the ocean whence he was devoured by a huge fish. This fish was caught by the fishermen who presented it to the daitya Śambara. The cooks who cut the fish found out the handsome boy and made him over to Māyāvatī (who was none other than Rati, the wife of Kāmadeva waiting for the resuscitation of her husband's body)whom Śambara had engaged as cook.

Thereupon Nārada related unto Māyāvatī all about the boy. When the boy attained youth, Māyāvatī made him wise regarding his parentage, and the incidents that brought him there Aided by the Mahāmāyā-vidya conferred on him by Māyāvatī, Pradyumna thereupon engaged the asura in battle and beheaded him.

Verse 107. Kṛṣṇa set out for Indraprastha with the three motives of successful completion of the Rājasūya sacrifice commeneed by Yudhiṣṭhira, for getting Jarāsandha slain by Bhīma and for affording protection to the kings held captive by Jarāsandha.

Verse 113. The circumstance is to be traced to the Mahābhārata and is not found in the Bhāgavata.

Verses 122–125. Kṛṣṇa's meeting with the Pāṇḍavas in the city of Upaplāvya, his setting out as their messenger, showing of his infinite form to Duryodhana and others in the assembly, his advice to Arjuna in the battlefield and leading Arjuna to the presence of Śiva and gaining the weapons – are all incidents which are not referred to in the Bhāgavata but are to be traced to the Mahābhārata.

Verse 130. The Bhāgavata refers to the Brāhmaṇa as Śrīdam. "Kucela" means one wearing dirty garments.

SKANDHA XI

Verse 4. The sages Viśvāmitra, Asita, Kaṇva, Bhṛgu, Durvāsā, Aṅgiras, Kaśyapa, Atri, Vasiṣṭha, Vāmadeva, Nārada and others were, once upon a time, staying in the shrine of Piṇḍāraka near Dvāraka.

The foolish Yadu princes while sporting there, having Jambāvati's son Sāmba attired in female robe, approached the sages with great humility, told them that the lady is in an advanced stage of pregnancy, and enquired of those ascetics whether she would give birth to a son or a daughter. The enraged ascestics replied that she will give birth to a club which will destroy the race. As a result of the curse, the princes who removed the false dress of Sāmba found an iron club inside.

Verse 10. The Bhāgavata (XI. 7. 33-34) names the twenty four preceptors as pṛthivī (earth), vāyu (air), ākāśa (sky), āpa (water), agni (fire), candramā (moon), ravi (sun), kapota (pigeon), ajagara (python), sindhu (ocean), pataṅga (moth), madhukṛt (honey-bee), gaja (elephant), madhuhā (honey gatherer), hariṇa (deer), mīna (fish), Piṅgalā (a courtesan by that name), kurara (osprey), arbhaka (infant), kumārī (maiden), śarakṛt (the forger of arrows), sarpa (serpent), ūrṇanābhi (spider) and supeśakṛt (a kind of wasp). The lessons learnt by the ascetic from the conduct of these *twenty-four preceptors severally are related* in the two succeeding chapters of the Bhāgavata.

Verse 17. The hard eraka sticks are said to be as strong as iron clubs (cf. Bhāgavata, XI. 30. 20–23).

श्रीमत्सुनीतिभागवतश्लोकार्धसूची

(Index of Half Verses of Suniti bhāgavata)

Corrections

Page	Line	Read
4	9	towards
5	16	श्रीरमणो
8	3	गतिमर्जुनो
10	16	वस्त्रिय
,,	22	स्त्रिय
19	2	ब्रह्मास्-
28	8	सुतान्
34	20	person
35	8	पृष्ट
36	7	solicitation
,,	26	comes
38	17	क्षिते
,,	23	magnanimity
45	3	यद्रूपधिगत
50	5	though he does
51	14	composed
54	13	highest
59	16	धूर्तो
60	18	असत्यवादी
62	22	others'
67	22	virtues and
81	19	सेवे
82	5	entire
85	10	extra ordinary
87	25	wicked
88	21	बहूनामर्थ
92	11	omitting "the discus bearer"
,,	21	विदध्यादधिक
97	26	रामादनु
113	22	(in return)
114	11	abode and
,,	12	Brāhmaṇa, who were
,,	19	सर्वशायीं
119	9	उक्तवान्
125	11	pursuit
134	29	its
135	8	aerial
136	12	had been
138	1	apprised

SRIMAT-SUNITI-BHAGAVATA

of

Rāmācārya